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BIOGRAPHY.

MEMOIR OF THE REV. WILLIAM PALEY, D. D.

WE have in our last number given some account of the life of Dr. Paley by Mr. G. W. Meadley, which, notwithstanding the discouragement that he had to encounter, by persons who ought to have been forward in aiding him in so good a design, we have pronounced an excellent work. We shall now, according to our promise, lay before the reader, a brief account of the principal incidents which occurred in the life of this great man; for this we shall be chiefly indebted to Mr. Meadley's volume, hoping that the selection that will be given in this publication, may induce a more general attention to the volume itself.

WILLIAM PALEY was born at Peterborough, probably in July 1743, as his baptism is registered in the cathedral of that city, August 30th of the same year. His father being a schoolmaster he grew up and was educated under his eye, and obtained the esteem and affection of his school-fellows by the liveliness of his disposition and the goodness of his heart. He frequently amused his young friends by mimicking quack-doctors in vending their medicines; and having been at the assizes at Lancaster, he was so much taken with the proceedings in the criminal court, that on his return to school, he used to delight in presiding over other boys brought up before him as prisoners for trial; and from this period he paid a marked attention to the practice of courts of justice and to criminal law. When he had completed his fifteenth year he was admitted a sizar of Christ's college, Cambridge, but did not become a resident there till the latter end of the year 1759, when being already very conversant with mathematical subjects, he was excused from attending the lectures on algebra and geometry; but he applied himself most assiduously to the other studies required by the university. On his first arrival from the country, the uncouthness of his dress and manners excited the merriment of his fellow collegians, but the superiority of his genius and the solidity of his attainments challenged their admiration and esteem.

In the year 1762, he was called on to fix upon two questions to discuss and defend publicly: he

chose one against "capital punishments," the other against "the eternity of hell torments." The superiority of his talents gave instant alarm among the heads of the university, who supposed that the youthful wrangler would not fail in the dispute to shake the pillars of orthodoxy: they enjoined him instantly to relinquish, at least, the last question. Mr. Paley acquainted Mr. Watson the moderator, with the order, who felt indignant at this unjust interference, in a matter that he conceived belonged to him only: "Are you sir," said he, "independent of your college? if you are, these shall be the questions for your *act*." Mr. Paley wished not to give offence. "Very well," replied the moderator, "the best way then to satisfy the scruples of these gentlemen, will be for you to defend 'the eternity of hell torments:'" which, changing his thesis to the affirmative, he actually did. This might be *prudent* advice, and might conciliate those whose good will it was desirable he should possess; yet on a mind less firm than that of Mr. Paley, the justification of sentiments which are deemed false cannot but have an injurious tendency. He *kept this act* with uncommon credit, and in this, and every succeeding instance, he more than answered the expectations formed of him, and carried away generally the highest prizes. When he had taken his batchelors degree, he engaged as second assistant at a large school at Greenwich, and his department was teaching the Latin language. Here he seems to have been chearful and happy, declaring he had but one object of ambition, which would be completely gratified could he be the principal, instead of the subordinate, assistant. His leisure hours were frequently occupied in rambling about the metropolis, where a variety of new and interesting objects engaged his notice, and gave full scope to his active mind. He was also much attached to theatrical exhibitions; but his chief amusement while in the neighbourhood of London seemed to arise from attending the different courts of justice, and the Old Bailey in particular, where from his frequent attendance and great sagacity, he acquired a clear and accurate knowledge of the criminal law. In 1765, he became candidate for one of the prizes given annually by the representatives of the University to senior batchelors: the subject proposed was "a comparison between the stoic and epicurean philosophy, with respect to the influence of each on the morals of the people." Mr. Paley took the epicurean side, and in his favour the first prize was adjudged.

At a proper age, he was ordained deacon, and engaged himself as curate to Dr. Hinchcliffe, who was afterwards bishop of Peterborough, but who was at that time vicar of Greenwich. In 1766, he was elected fellow on the foundation of Christ's college, took his degree of master of arts, and engaged in the business of private tuition. He afterwards undertook a part of the public tuition of his college, and on the 21st of December 1767, was ordained a priest by bishop Terrick.

As a public lecturer, Mr. Paley was associated with his particular friend Mr. Law, now bishop

of Elphin. Mr. Paley gave lectures on metaphysics, morals and the Greek Testament, and, after he had been tutor some years, on divinity: Mr. Law on mathematics and natural philosophy. Mr. Paley was an able and very popular lecturer, adapting himself to the understanding of his pupils, and elucidating the most abstruse points by a frequent and happy reference to the images of common life. His delivery was fluent; his language strong and perspicuous; his similitudes and illustrations were apt and familiar, and his general manner was also strikingly impressive. He endeavoured always to excite the doubts and solicitude of his pupils, well knowing that it was more difficult to make young minds perceive the difficulty than understand the solution, and that unless some curiosity were raised before he attempted to satisfy it, his labour would be lost. He usually commenced his lecture by questioning one of his pupils on some point in that of the preceding day, that he might have an opportunity of removing any misapprehension of what he had already inculcated, and to fix the whole more firmly on their minds. His lectures on Locke were delivered to his pupils in their first year; those on morals in their second and third years; and his lectures on the Greek Testament were given every Sunday and Wednesday evening, which were attended by all the under graduates, who in turn read and translated as many verses as the lecturer thought fit. He then gave the general sense of the whole, pointed out those passages which deserved peculiar attention, and explaining scripture by scripture, accompanied the whole with suitable moral exhortations. He avoided disputed points, treated the thirty-nine articles, as mere articles of peace, and frequently urged his pupils to listen to the dictates of God, and not to those of men, and to call no one master in religion, but Jesus Christ.

In the controversy on the propriety of requiring a subscription to articles of faith, Mr. Paley, though attached to the reforming party, did not sign the clerical petition for relief which was presented to the House of Commons in 1772, alledging, it is said jocularly, as an apology, that "he could not afford to keep a conscience." No one can suppose Mr. Paley meant by this phrase, that he acted contrary to his conscience, but that he did not feel sufficiently the importance of the measure to make any sacrifice for it. He had been in the habit of explaining the articles in a lax sense, he felt no uneasiness at having subscribed, and did not think himself called on for a more explicit line of conduct. We may deplore the circumstance and lament that such a man as Mr. Paley had not felt differently, yet we cannot attach to him any blame; he is not to be accused of any dereliction of principle or want of integrity. Mr. Paley was not however a silent spectator in the controversy: among others who asserted their claims to relief was the late venerable and excellent bishop of Carlisle, who published without his name a pamphlet, entitled "Considerations on the propriety of requiring a subscription to articles of faith." This was answered by

Dr. Randolph, and Mr. Paley is understood to have been the author of a "Defence of the Considerations," which was the first argumentative essay which he gave to the public, and is thought to be worthy of his great talents. Mr. Meadley has given it at length in an appendix to the memoirs.

Mr. Paley was a decided friend to the several improvements in academical discipline, which were proposed from time to time by Mr. Jebb, but which though ably supported by the bishop of Carlisle, Dr. Plumptre, Dr. Waring, Dr. Watson and Mr. Law, were ultimately rejected. In the spring of 1775, the bishop of Carlisle presented him with the small living of Musgrove, in Westmoreland; and in the following year, Mr. Paley subjoined to a new edition of Dr. Law's "Reflections on the Life and Character of Christ," "Observations on the Character and Example of Christ," and an appendix "On the Morality of the Gospel." On the sixth of June in the same year he married Miss Hewit, and in a few days after, retired to the diocese of Carlisle, leaving behind him among his friends and pupils, the well-earned sentiments of esteem and regret. In December, his excellent friend and patron presented him with another living, worth about ninety pounds a year; and in a few months after he resigned the living of Musgrove, and was inducted to the more valuable vicarage of Appleby, estimated at about 200l. per annum. While at this place he published a small volume, selected from the book of Common Prayer, and the writings of some eminent divines, entitled "The Clergyman's Companion in visiting the Sick." This work has been much used by the clergy and has passed through nine or ten editions, and, when considered as originating in Mr. Paley's personal attention to the wants of his own congregation, it affords striking evidence of his great assiduity as a parochial minister. In the year 1780, he was made prebend of the cathedral of Carlisle, worth 400l. per annum. and thus became the coadjutor of his friend Mr. Law in the chapter; and being afterwards appointed archdeacon of Carlisle, he resigned his living at Appleby, and went with his friend, now promoted to an Irish bishopric, to Dublin, where he preached the sermon at his consecration. About this period he began to prepare, at the desire of his friend, bishop Law, his work entitled "The Principles of Moral and Political Philosophy," which he had long been importuned to undertake, but which till now he declined on account of the risk of publishing a work that might not sell. When the manuscript was ready, he offered it to the publisher for 300l. who refused a higher price than 250l. but upon the offer of 1000l. from another bookseller, Mr. Faulder, the first person applied to, acceded to the new proposal of 1000l. instead of 300l. which he had a few days before thought an extravagant price.

In this work, our author's theory is founded on expediency. "Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." The good of mankind is the *subject*; the will of God the *rule*; and everlasting

happiness the *motive* of human virtue. The tendency of any action to promote or diminish the general happiness, is the fairest criterion for ascertaining the will of God by the light of nature, because he wills the happiness of his creatures; and those actions are agreeable to him, or the contrary, which promote or frustrate that effect. Actions in the abstract then, are right or wrong according to their tendency. Whatever is expedient is right. It is the utility of any moral rule alone that constitutes the obligation of it. The expediency of any action must be estimated by general rules, and in reference to all its remote and collateral consequences, as well as those which are immediate and direct. *Right* and *obligation* are reciprocal; for, whenever there is a right in one person there must be a corresponding obligation upon others. Now because moral obligation depends on the will of God, right, which is correlative to it, must depend upon the same. Right therefore signifies consistency with the will of God.

Such is the outline of the theory maintained by Paley as a moral philosopher, which is objected to by many who have written upon the subject expressly in answer to him. It is not our business to decide between the disputants; but to give a simple relation of facts. To his reasoning on the subject of subscription to articles of faith, there are decided objections: his intentions might be honorable, and he might hope to enlarge the pale of conformity to liberal and conscientious men, but the conduct of his argument cannot but be highly detrimental to ingenuous and enquiring young men, who at no time should be taught to seek subterfuges to prevent them following the convictions of their own minds.

In 1785, Mr. Paley succeeded Dr. Burn, the author of the "Justice of Peace" and "Ecclesiastical Law," as chancellor of the diocese of Carlisle. On the death of his friend and generous patron, the venerable bishop, in 1787, Mr. Paley drew up a short account of his life, which was published in Hutchinson's history of Cumberland, and in the Encyclopedia Brittanica, and has since been reprinted with notes, by a gentleman distinguished by his great integrity in resigning valuable preferment, rather than continue in a church to the principles of which he could not conform. Mr. Paley was an avowed advocate for the abolition of the slave trade; took considerable interest in the discussions which were carried on at this period; and wrote a short treatise entitled "Arguments against the unjust pretensions of Slave-dealers and holders, &c." of which the substance was circulated by the committee. In the year 1789, he was offered the mastership of Jesus college, which from motives not now known he declined, though no man perhaps, was better fitted to fill so important an office.

Mr. Paley published in the year 1790, his work entitled "Horæ Paulinæ, or the truth of the scripture history of St. Paul evinced, by a comparison of the epistles which bear his name, with the Acts of the Apostles and with one another." In this excellent volume he shews, by a comparison of several indirect allusions and

references in *the Acts* and *the Epistles*, that independently of all collateral testimony, their undesigned coincidence affords the strongest proof of their genuineness, and of the reality of the transactions to which they relate.

In the year 1794, he published "A view of the Evidences of Christianity," in three volumes 12mo. which he republished in a few months in two volumes, 8vo. and which is unquestionably one of the ablest defences of Christianity that has ever appeared; and it has been as popular as it is really excellent. This work, it is supposed, obtained for him the prebend of Pancras, in the cathedral of St. Pauls, presented by Dr. Porteus, bishop of London; and the sub-deanery of Lincoln, worth about 700l. per annum, conferred on him by Dr. Prettyman, bishop of that diocese. As soon as he was installed in the cathedral church of Lincoln, he went to Cambridge to take his degree of D. D. and before he left the University, he was surprized by a letter from Dr. Barrington, bishop of Durham, offering him, in the handsomest manner, the valuable rectory of Bishop Wearmouth, estimated at 1200l. a year. This was in the year 1795, and from that time Dr. Paley resided alternately at Bishop Wearmouth and Lincoln, but he did not live many years in the enjoyment of affluence. He was in 1800 attacked by a violent *nephralgic* complaint, which obliged him to forego the active discharge of his professional duties, and he employed himself in his last admirable work, entitled "Natural Theology;" but the completion of that great undertaking was frequently interrupted by severe accessions of a very painful disorder, which in the end proved fatal. "When it is considered," says a person who witnessed his patience and fortitude on these trying occasions, "that the twenty-sixth chapter of his work was written under these circumstances, what he has said of the alleviations of pain acquires additional weight. It is not a philosopher in the full enjoyment of health, who talks lightly of an evil which he may suppose at a distance. When Dr. Paley speaks of the power which pain has of 'shedding a satisfaction over intervals of ease, which few enjoyment exceed,' and assures us 'that a man resting from severe pain, is, for the time, in possession of feelings which undisturbed health cannot impart,' the sentiments flowed from his own feelings. He was himself that man, and it is consolatory, amidst the numerous diseases to which the human frame is liable, to find how compatible they are with a certain degree of enjoyment."

In the year 1802, this work was published, the object of which was to point out the evidences of the existence and attributes of the Deity from the appearances of nature. It was dedicated to his last patron the bishop of Durham, at whose suggestion it was undertaken, and in order that he might repair in his study, his unavoidable deficiencies in the church, and make up his works into a comprehensive system of religion and morality. Analyses of this work and of that on the Evidences of Christianity were published by the Rev. J. Joyce; and an analysis of the Moral and

Political Philosophy by Mr. Le Grice. "As far as these," says Mr. Meadley, "which are faithfully executed, contribute to the information of those persons only, who have not leisure to peruse the originals, or who having perused them, wish to refer occasionally to their substance, without the connected illustrations, they are of unquestionable utility. The only fear is, lest they should ever lead to a neglect of the originals, or encourage habits of superficial reading."

Dr. Paley's end was now rapidly approaching, but he had the satisfaction of witnessing the extensive circulation and popularity of his writings among his contemporaries. He kept his annual residence at Lincoln in 1805, and returned to Bishop Wearmouth about the beginning of May; soon after his arrival he experienced a most violent attack, in which the usual remedies were found to be ineffectual, and he soon sunk under the accumulated influence of debility and disease. "Perhaps no man" says his biographer, "ever preserved greater self-possession and composure, during the concluding scene. The evening of his life was clouded with no unpleasing recollections, no vain anxieties, no fond regrets: he had enjoyed the blessings of this world with satisfaction; and he relied for future happiness on the promises of that divine revelation, the truth of which he had so strenuously laboured to evince. He consequently met the approach of death with firmness, comforted his afflicted family with the consolations of religion, and late on the evening of Saturday, May 25th, 1805, he tranquilly breathed his last."

We have thus given an outline of the life and labours of Dr. Paley, without going into minutiæ; nor have we thought it necessary to particularize all his smaller works, chusing rather to refer our readers to Mr. Meadley's Memoirs: from that work we shall take the character drawn by the author, in preference to what he has recorded of the opinions of others, from whom, in the course of his enquiries, he received liberal communications.

"The character of Dr. Paley, can never be justly estimated from his public exertions alone; for he appeared at all times, with still greater advantage in the intercourse of private life. He was a good husband, an affectionate father, an indulgent master and a faithful friend. He was ready on all occasions to promote the general interests of society, or to accommodate his more immediate neighbours with any civilities or kind offices in his power. Though economical from principle as well as habit, he was liberal and even generous in all his pecuniary transactions with others. He was invariably more highly esteemed and beloved, in proportion as he was better known, for he had none of those seeming virtues which dazzle only at a distance, but which shrink from more accurate examination; he acted on no false pretences, and assumed no disguise."

No. X.

Mr. Say to Mrs. Say. Letter I.

[Mr. Say married Miss Sarah Hamby on condition that she should not leave her uncle Nat. Carter of Yarmouth, (whose house she kept) as long as he lived. Mr. Say being minister of Lowestoft, used generally to walk from Yarmouth thither every Thursday and stay till the Monday following. To this circumstance, the following letter written by Mr. Say, at Lowestoft, to Mrs. Say, at Yarmouth, refers; it was indited about a year after marriage. S. S. T.]

L——ft, Thursday Evening.

My Dearest,

My walk had been very pleasant this evening if I had not left y^e^. with a regrett which hung about me a good part of the way; and happening after I came home upon the account wch. Ovid gives of the last parting of his wife and himself when he was suddenly forced away from her into perpetual Exile, the manner in wch. y^e^. took y^r^. leave of me, a few hours before, made me so sensible of the tenderness and anxiety of a faithful and affectionate wife upon so sad an occasion, that I could not forbear mingling my tears with those of my author.

But shall I beg my dearest not to indulge so immoderate an affection, and such a profusion of grief upon occasions wch. do not deserve it. Send me home rather to my studies and peculiar charge, shall I say, as a Heathen Andromache arm'd and inspired her Hector to the battle? or as a wife instructed by nobler and diviner principles should animate her husband to tread the path to true virtue and glory; and as one that is willing to enjoy him long with her on earth, by giving him up at the proper seasons, to his God and his duties, and yet more to enjoy him for ever in heaven, and to share with him the fruit of those labours and that fidelity in the discharge of the service allotted to him, to wch. she has been readie to encourage and dismiss him, at the expence of her own private and greatest satisfactions? The time I mean may come, when we shall be continued the longer together in a more uninterrupted and endearing society in this world, a society endeared the more by the present frequent but short separations. But if not, we are sure we cannot exercise the least act of self-denyal for any good and valuable purposes in the view of pleasing and serving God and his Christ, without a compensation worthy of God and of Christ to give us. Cease therefore my dearest to hang about me, to melt down my best and firmest resolutions, to soften me into woman, and fill me with uneasie and painful reflections upon the manner in wch. my dearest beats the hour of parting or the days of absence.——* * * * *

Thine sincerely and affection^ly^.

S. SAY.

The same to the same. Letter II.

L——ft, July 25th. 1720.

My Dearest,

***** About one [this morning,] I was waked by some noises wch. threw me into a philosophical speculation about the effects of all great revolutions in the state of the weather, into which I imagined I might resolve many accounts of haunted houses and diabolical noises. Every one observes the sounds wch. proceed from several houshold utensils of brass and iron as they pass from the extreams of heat and cold, the crackling of grates and the ringing of warming pans. I have lately heard so great a bounce from a coal cradle heated to extremity after many years of disuse, as surprized the whole circle round it. The toad wch. bursted wth. such a noise in the story of witchcraft relating to the same hour, could not have broke with a louder explosion. This would have been imputed to extraordinary bursts of some chesnuts, wch. not long before they had been roasting under the fire, had it not been repeated several times upon the like extremity of heat, but w^t^. you will say is all this to the effects of the change of weather; this is what I am coming to. I say that the violent and extream contraction or distention of plank or timber, and especially any large compages of plank, or contignation of timber by extremity of heat or drought, succeeding extremity of cold and moisture, after it has overcome the resistance it met with in the beginning of its contractions and distentions is sufficient to produce sounds in wainscot and shakes

in Buildings, and loud bounces in joysts, and sudden heavings or liftings in floors, such as have so lately astonished our next neighbours, and disturbed the Family that sent to me to exorcise the evil spirit y^t^ knocked against ye partition of their roomes, and rais'd their beds and their chairs under them, and threatened to throw down the table before them; especially considering that both those are old and consequently well-timbered houses. For the rest, it is not to be wondered at if when once the imagination is prepared by effects that appear super-natural, fear and surprize will be readie not only to aggravate what is real but to create a great many other additional circumstances, and especially when it is hightened by the circumstances of preceeding wickedness, solemn imprecations and wishes and invitation of the presence of evil spirits, or where the observation of the good effects of such unusual appearances upon the mind of one wicked person may tempt the rest to help forward the delusion, if at least it can be supposed that persons equally terrified and equally full of the apprehension of a super-natural agency can be impious enough to join as they imagine with the devil in carrying on a *pious fraud*.—However no wise man will look into another world for effects wch may be produced by natural causes, tho' he is not able to assign the true and particular cause of every effect.—In such amusements as these, I lay till about 4. and then falling into a little slumber, I was seized by the usual consequence of long watching and indigestion, the night-mare, the result of weak and exhausted spirits.—After a difficult recovery from wch I got up and resolved to write this history of my night to the only person in the world to whom it will not appear impertinent, and who will be pleased to converse with the man she loves, upon what subject soever the conversation turns. This is a secret only known to lovers, that it is not the matter of the conference but the society wch gives them delight. While I write to you, I am present with you, and when ye read this, ye will seem to enjoy me as present and talking to you. Thus ye see I give y^e^ as much of my company as I can, and when absent, am as little absent as the distance of place will allow. Farewell, and sometimes believe we may be nearest when most asunder.

S. SAY.

No. XI.

Mr. Say's Call to the Church at Norwich.
1712.

Rever^d^. S^r^.

You are not unacquainted wth that variety of trials we of this church have been exercis'd with for some years together, nor ignorant of the springs and occasions of them; and how graciously and remarkably our God appear'd for us at last is obvious to almost every body and much more to you who so well know the worth and value of that ministry we now sit under.

To compleat and establish our present happy settlem^t^. it is necessary y^t^ an agreeable assistant to our rever^d^ pastor be immediately provided, and after seeking God to direct us in our choice, we have unanimously fix'd upon you s^r^ for that service, and heartily pray you to accept our call, and since yor gifts and abilitys are so suited as to please and edifie us, we must press yor compliance wth an unusual importunity.

Surely an argum^t^. drawn from a greater serviceableness to ye interest of our Lord Jesus here than where you are, should effectually incline you to it; however you may assure yor self, by fervent and frequent addresses to ye God and Father of our Lord Jesus Christ. We shall endeavour to procure the irresistible influences of the eternal spirit to persuade you to that which to us doth so manifestly appear to be conducing to God's glory, and yor. and our comfort. We beg yor. answer as soon as the nature and importance of the thing will allow; and shall only add y^t^ you will find it very difficult to make us take a denial, and we hope for you to give one.

Signed in the name and by the appointm^t^ of the whole Church.

TIM^o^ COPPING
JOHN DAWSON
WILLIAM IRELAND.

Norwich, August 29, 1712.

No. XII.

Letter from the Rev. T. Scott to Mr. Say.

S^r^.— *Norwich, Sep.* 17, 1712.

I, and ye brethren who have received your letter are troubled to find your spirit at so great a distance from complyance with ye churches call. At first reading it we were ready to look upon it to be a lost and desperate case; but afterward observed your resolution was

not, y' you wou'd not yield to our call, but that you wou'd not remove from Lowestoff, till Providence should appear to call you from thence. I take this opportunity by Mr. Allen, of expressing my sentiments in this matter. I think there is a plain appearance of ye conduct of Providence in this call from Norwich, and that more attention, and more deliberation than you have allowed ought to be given to it. What do we commonly take for a call of Providence, but a call from a church, evidently attended with a prospect of greater usefullness among them who give ye call. This s^r^. y^e^. certainly have. It so seems at least to me. Our people need such a gift as your's, and Lowestoff might be easily provided with a meaner. This I entreat you well to consider. Your personall character and ministerial qualifications raise you above a post so inferior as y' you now fill. Indeed you are too big for it. There ought to be a greater proportion between ministers and people than there is there: and such, if you come, there will be here. In my opinion, it is a shame to let such a man as you abide at Lowestoff while congregations more rich, more numerous, more understanding and of greater consequence to the publick and more adapted to y^r^. gift, are in want of you. And w^n^ your people are not in *gospel* order, or a *church* state, nor *the mind to place* y^r^. self in the pastoral relation, ye call from one that is in y' order wants the more consideration; consider, y' the latter deserve to be serv'd better than the former, and that you are under the less obligation to the former: for they cannot be suppos'd to long for those ordinances wch. cannot be administered among them. The duty of your doing this frequently in *compliance with the command* of your Lord, and your own pious inclinations should be weighty arguments wth. you in y^r^ deliberations to accept the call. These are my sentiments of those matters, and possibly w^d^. have been your own, had you had more time for *thinking*. And that you may, the people, w'. ever inconveniences they may suffer by it, are willing to wait. For they cannot relinquish a person whose value they are so thoroughly convinced of. And I, who know my own infirmities, shall have no greater satisfaction than to have you for my colleague in the ministry, with w^m^. the people will be so comfortable w^n^. I am dead. I intended you a visit this week, but occurrences interposed to render my journey impracticable; but may pursue my inclinations for ought I know next week. Sh'd be glad of an answer to this in the mean time.

I am S^r^.

Y^r^. affectionate friend and bro. in Xt.

T. SCOTT.

No. XIII.

Original Letters of Dr. Watts's. Letters IV. V. VI. VII.

Letter IV.

To Mr. Say, at Ipswich.

Dear Bro.

Mr. Ashurst informed me some weeks since he saw you at Ipswich, and you gave him reason to expect your company a day or two at Hedingham[•] Castle when I was there. I am arrived here this day, and hope to spend all next week there; if your affairs permit you to fulfill your promise, I know it will not be disagreeable to Mr. Ashurst, and I'me persuaded your company will be acceptable to the Lady Abney, &c. And if you will share a bed with me for a night or two, you will be a very agreeable companion to your old friend and brother, and humble servant

I. WATTS.

Heddingam[•] Castle, Augt. 10th, 1727.

Letter V.

To Mr. Say.

Dear Bro. Say,

I repeat my sincere thanks for your kind visit at Hedingam[•] Castle. I wish your situation of affairs had not forbid your longer stay. Distance and absence of bodys in this incarnate state forbids the pleasures of conversation to intellectuall minds that dwell in them. Writing is a relief, but still a slow way of communication. May God keep our hearts still pointing heaven-ward, where the sweetest society shall never be interrupted by such avocations as disturb us here.

This only tells you that I have sent last week a small packet for you to Mrs. Porters. When you receive it you will please to inform

Your most affectionate brother

And humble Ser^t^.

Sep^t^. 12th, 1727. I. WATTS.

My salutations attend Mrs. Say.

[•] So written by the Dr. Ed.

Letter VI.

To Mr. Say.

Dear Sir, Ap^{ll}. 11th. 1728.

Your letter dated from Feb. 10th. to March 5, afforded me agreeable entertainment, and particularly your notes on the 2nd Psalm, in which I think, I concurr in sentiment with you in every line, and thank you. The Epiphonema to the 16th. Psalm is also very acceptable: and in my opinion the Psalms ought to be translated in such a manner for Christian worship, in order to shew the hidden glories of that divine poesy.

I beg leave only to query about the *Sheol* in Ps. 16, whether that phrase of *not seeing corruption* ought to be apply'd to *David* at all, since *Peter*, Acts 2. 31. and *Paul*, Acts 13. 36, seem to exclude him. And tho' I will not say but your sense of the *soul*, i. e. the *life*, may answer the Hebrew manner of reduplication of the same thing in other words, yet as David sometimes speaks of the *soul* as a thing distinct from the body, why may not the *soul* be taken so in this place, and *Sheol* signify *Hades*, the state of the dead.

I am glad my little prayer-book is acceptable to you and your daughter. I perceive you have been also (among many others) uneasy to have no easier and plainer catechism for children than that of the Assembly. I had a letter from Leicestershire the very same day when I received yours, on the same subject: and long before this a multitude of requests have I had to set my thoughts at work for this purpose. I have design'd it these many years. I have lay'd out some schemes for this purpose: and I would have 3 or 4 series's of catechisms as I have of prayers. I believe I shall do it 'ere long if God afford health. But dear friend, forgive me if I cannot come into your scheme of bringing in the creed; for 'tis in my opinion a most imperfect and immethodicall composition, and deserves no great regard, unless it be to putt it at the end of the catechism for forms-sake together with the L^{ds} prayer and 10 commandments, as is done in the Assembly's catechism. The history of the life and death of Christ is excessive long in so short a system: and the design of the death of Christ (which is the glory of Christianity,) is utterly omitted. Besides, the operations of the spirit are not named. The practicall articles are all excluded. In short, 'tis a very mean composure, and has nothing valuable *preter mille annos*. My ideas of these matters run in another track, which if ever I have the happiness to see you may be matter of free communitation between us.

I am sorry I forgot to putt up the coronation ode in my packett. I will count myself in debt, till I have an occasion to send you something more valuable together with it. Two days [ ] I published a little essay on charity schools, my treatise of education growing so much longer in my hands then I design'd. If it were worth while to send such a trifle you should have it. In the mean time I take leave, and with all due salutations to yourself and your's,

I am,

Your affectionate brother and serv^{t}.

I. WATTS.

Letter VII.

To Mr. Say.

Dear Bro.

I hoped to have heard some word from you e're I sent this book, which I think I promised you in my last. It is no charge to you I presume to receive what I send this way, otherwise I fear lest the gift be not worth the carriage. If you think one of these manualls may be usefull for your daughter, I send it to her. The other is at your disposall. I would become all to all, and even as a child to children, that by any means I might save some. Farewell dear bro. and continue to love

Your affectionate friend and serv^{t}.

I. WATTS.

My salutations attend Mrs. Say.

Lime-street, in London,

Feb. 2d. 1727.

MISCELLANEOUS COMMUNICATIONS.

UNPUBLISHED PARTICULARS RELATIVE TO CHATTERTON, COLLECTED BY MR. SEWARD; COMMUNICATED BY MR. RUTT.

To the Editor of the Monthly Repository.

Clapton,
March 8, 1809.

SIR,

A passage in your Obituary of Dr. Gregory, (vol. iii. p. 219.) respecting his "Life of Chatterton," reminds me of a few scraps of information yet in manuscript, concerning that extraordinary genius.

At the sale of Dr. Kippis's library, soon after his justly lamented decease, in 1795, I purchased a copy of the "Life of Chatterton," on a blank page of which is written "Wm. Seward, 1789, from the author." Mr. S. who died in 1799, was well known to the literary world by his "Anecdotes of Distinguished Persons," "Biographiana," and occasional periodical papers. His authority respecting Chatterton is frequently referred to by Dr. Gregory.

In this copy of the life, are a few MS. additions in the same hand-writing as the signature, and which Mr. Seward, by what he has written on the blue cover, evidently designed for the information of Dr. Kippis. The fourth volume of the Biographia Brittannica, for which as you observe, Dr. Gregory composed the Life of Chatterton, and in which it was reprinted entire, came out during the same year (1789,) so that Dr. Kippis had no opportunity of using Mr. Seward's communications.

If you give them a place in the Repository, they may yet gratify some possessor of the Biog. Brit. or of the separate Life. The information of Mr. Seward, was obtained at Bristol, from Mrs. Newton, the sister of Chatterton, and from Mr. Catcott and Mr. Barrett, two inhabitants of that city, who are often mentioned by Dr. Gregory, and to whom the public appears to have been chiefly indebted for the preservation of what remains under the name of Rowlie.

Life p. 8. Biog. iv. 574. An anecdote introduced to shew that Chatterton "very early discovered a thirst for pre-eminence" is thus related, somewhat differently from the printed note, "on the authority of his sister Mrs. Newton."

"A relation gave Chatterton a Delft dish with the figure of a lion, he replied, make me one with an angel and a trumpet, to blow my name about. The mother has the dish in her possession."

Life p. 81. Biog. iv. 586. Mr. Catcott's declaration "that when he first knew Chatterton, he was ignorant even of Grammar" is strengthened by the fact

"That himself had corrected several of Chatterton's writings."

Life p. 112. Biog. iv. 591. On the remark "that the inequality of his spirits affected greatly his behaviour in company" is the following MS. note.

"Mr. Catcott says that Chatterton used occasionally to have such fits of depression of spirits that he used to walk out with him into the country in hopes of amusing his mind by the scenery of the landscapes in the neighbourhood of Bristol, and of refreshing his exhausted spirits by the freshness of the air and the agreeable motion of gentle exercise. At those times he never could prevail on Chatterton to taste any thing strong. He used occasionally to tell Catcott that he should some day or other destroy himself."

On the blank pages of the volume Mr. Seward has written the following miscellaneous observations.

"Chatterton was very stout in his person, but short. His eyes were grey, of a lustre that made them appear almost transparent. Mr. Catcott says, that when you looked full in the boy's face his eyes always withdrew from inspection, and he hung down his head. Mrs. Newton, who has a countenance strongly indicative of sense, says she resembled her brother very much in her face. Her second son, who died a few years ago, was said to have been very like his uncle.

"Chatterton, when detected in any falsehood, used to stammer excessively and stamp with his feet. When Mr. Barrett was putting together his materials for the History of Bristol, the boy came to him and told him he had found a list of the Abbots of St. Austin's Convent in that city, and presented him with it in a paper apparently as old, and a writing apparently of the same hand with that of the poems. On examining however this list by the register of the cathedral of Wells (in which diocese Bristol then was) the names were found to be entirely of the boy's making. He had made too for Mr. B. an ideal drawing of "the Castle of Bristow with its keep, donjon, &c."

"Chatterton's pocket-book, once (I believe) in the possession of Mr. Barrett, would lead very much to the detection of the imposture. He had there given some words a very particular signification, and had, I believe, coined many more. This book, when he quitted Bristol he left behind him and wrote to his mother with great earnestness to have it restored to him.

"Of the controversy, Dr. Johnson used to say "It cut both ways like a two-edged sword." The language is certainly that of no time, yet the stores of imagery, the knowledge of human nature, and the general power of composition that prevail universally in these poems seem to be far beyond the faculties of a boy of Chatterton's age and of Chatterton's opportunities of improving himself.

"By his sister's account his ardour for study was unremitting, he would hardly give himself time to drink his tea and eat the few vegetables upon which he supported himself.

"There is at Bristol a large book on the subject of general antiquities with many annotations in the margin in Chatterton's hand.

"This lad in his fate and in his talents seems very much to resemble young Servin, who is mentioned in Sully's Memoirs, previous to his setting out for England.

"When Chatterton had once brought to Mr. Barrett a book of the poem of the Battle of Hastings, which Mr. Barrett praised very much, the boy cried out, this I wrote myself. I will however in a few days, bring you an original book of Rowlie's. He pretended to have kept his word by bringing Mr. Barrett another poem written in the same style with that he had owned he wrote."

As Sully's character of young Servin, who accompanied him to England has been much admired, it may be worth while to quote it from Mrs. Lenox's Translation of the "Memoirs."

"——— a man of genius so lively, and an understanding so extensive, as rendered him scarce ignorant of any thing that could be known; of so vast and ready a comprehension, that he immediately made himself master of what he attempted; and of so prodigious a memory that he never forgot what he had once learned; he possessed all parts of philosophy and the mathematics, particularly fortification and drawing; even in theology he was so well skilled, that he was an excellent preacher whenever he had a mind to exert that talent, and an able disputant for and against the reformed religion indifferently; he not only understood Greek, Hebrew, and all the languages which

we call learned, but also all the different jargons, or modern dialects; he accented and pronounced them so naturally, and so perfectly imitated the gestures and manners both of the several nations of Europe, and the particular provinces of France, that he might have been taken for a native of all or any of these countries; and this quality he applied to counterfeit all sorts of persons, wherein he succeeded wonderfully; he was moreover, the best comedian and greatest droll that perhaps ever appeared; he had a genius for poetry, and had wrote many verses; he played upon almost all instruments, was a perfect master of music, and sung most agreeably and justly; he likewise could say mass; for he was of a disposition to do, as well as to know all things: his body was perfectly well suited to his mind, he was light, nimble, dexterous, and fit for all exercises; he could ride well, and in dancing, wrestling, and leaping he was admired: there are not any recreative games that he did not know, and he was skilled in almost all mechanic arts. But now for the reverse of the medal: here it appeared that he was treacherous, cruel, cowardly, deceitful; a liar, a cheat, a drunkard and glutton; a sharper in play, immersed in every species of vice, a blasphemer, an atheist: in a word, in him might be found all the vices contrary to nature, honour, religion and society; the truth of which he himself evinced with his latest breath, for he died in the flower of his age, in a common brothel, perfectly corrupted by his debaucheries, and expired with the glass in his hand cursing and denying God." Mem. of Sully, 4th ed. iii. 216.

By a comparison with young Servin "a wonder and a monster" as Sully styles him, Mr. Seward was hardly just to Chatterton, who while he had no opportunity of making such variety of attainments, does not appear with all his faults to have attained to such a horrid prematurity of vice.

Your's,
J. T. RUTT.

ON THE DISCIPLINE OF A CHRISTIAN COMMUNITY. LETTER III.

To the Editor of the Monthly Repository.

SIR,

The influence of names in the world has been recorded in too many bloody pages of the history of mankind; and it is needless to observe, that among the persons to whom I write, a bigotted attachment to a sound is not to be expected. Whether a bishop is necessary to the well being of a Christian society is a question, which will be differently argued, according to the ideas, which this term conveys to the speakers: and for the absolute necessity of such an officer, no one will contend, who recollects that, if there had been such a necessity, it would not be left for us to entertain a question upon the subject, but a specific command would have been given by the great bishop of the church, our Lord Jesus Christ. A positive command has not been left either by him or by any of his apostles; though one of the latter did direct the appointment of elders in the congregations of Crete; and this recommendation would certainly have great weight in that island, and the precedent may be useful to all other churches.

But the term bishop, as is used in our language, is by no means necessary. It is derived from a Greek word, *episcopos*: which by striking out the first vowel and the two last letters *o s*, the ter-

mination of many nouns in the Greek language, becomes *Piscop*, and it was gradually changed by our forefathers into *Bishop*. The original word means simply an *overseer*; the Greek word being a compound like this in the English *epi*, meaning *over*, and *scopos seer*. And it may be translated by the words overseer, president, chairman, or any term, by which the regulator of any meeting, or any persons acting the part of overseers are denominated. The bishop or overseer of an early Christian church was always an elder, and his powers were confined to the keeping of order and regularity in the community.

The utility of such an officer cannot be doubted. In every society that meets for transactions, whether civil or religious, an officer of this kind is found. We are not however accustomed to say the Bishop of the House of Commons, since usage has given to the presiding officer the name of the Speaker; and, if any person officiates besides him, he is called the chairman. In either case, the office is performed by what in Greek would be called an episcopos or bishop or overseer. I should be far therefore from contending for a name, though I should wish it to be fairly understood: and the great evil of the men, who in early times bore this name, was that from being the first only among equals, they assumed to themselves anti-christian power and lorded it over Christ's heritage. This abominably wicked conduct cannot be too much reprobated; and it is the spirit of such men, not their name, which should excite in us the strongest feelings of disapprobation.

Let us then suppose, that the term bishop is allowed to be used in a society, of which I have been speaking; that it means only the chairman, the president, or the overseer: the question is, how is he to be appointed. Here the scriptures give us admirable rules on the object of the choice; but the mode of election is left entirely to the discretion of the community. They say not one word on the mode of election, nor on the time that he should fill the office. The Christian will not however be at a loss on these points, and there are certain landmarks, by which we may steer our vessel into harbour.

Throughout this discussion we must keep steadfastly in mind, that Christ's kingdom is not of this world, and that all efforts to bring it under the bondage of worldly principles will tend only to shew the incongruity of Christian and worldly forms of government. In worldly societies there is a constant contention between the governors and the governed, the former being never contented with the powers they have, but grasping at more; the latter labouring with jealousy at every alteration or supposed encroachment. This must not be in a Christian community. A Diotrephes, who loves the pre-eminence, may glide in, but the community will be on its guard against such a contemptible character. The means by which such characters obtain their ends, are by perpetuity in office and an improper mode of election. On these heads some plain rules may be laid down.

With respect to the first, it is evident that, if the bishop has his office for life, and his successor

is elected by men, who have their offices for life, a community is formed, which will have separate interests from the great body of Christians; and as in the church of Rome will introduce that spirit of domination, which is completely opposite to the spirit of the Christian religion. Incapacity from age, illness, deprivation of senses, are sufficient objections of themselves to the idea of perpetuity; and we may add too a degree of misconduct, which might be such as to prevent the re-election of a person into the office, though it would not be sufficient to procure a resignation without considerable confusion and uneasiness in the society. Perpetuity we therefore lay aside, as highly inconsistent with the state of Christ's kingdom, and turn our attention to the proper time for the office to be intrusted without danger into a brother's hands.

On this subject, various opinions will be entertained, and there is not the least necessity for uniformity. One society may adopt one, and another another mode. Too long a period will subject a society to evils, bordering on those, which perpetuity produces; too short a time manifests too much of a spirit of jealousy. To me it appears, that three years is an ample time: and if that were adopted, I should recommend, that the person should not be re-eligible, till the expiration of two years: but I should prefer the office being annual, the same person being capable of holding the office for two years together; after which he should pass a year without any office, and then be re-eligible again to offices. On this however, as I said before, different communities will decide differently.

Supposing then that we have fixed on the office to be annual, under the preceding enlargement, the next question is by whom the bishop or president should be appointed. Here is room also for a difference of opinion. It may be left with the community at large, or with the committee of elders. If left with the body at large, there is the danger of a Diotrephes introducing confusion: and for this reason I am decidedly of opinion, that the choice is better left with the committee of elders, subject however to the approbation of the body. The intimate connexion between the elders and the body will prevent such a trust from being abused; and in fact when we consider the nature of the office, and the manner in which the elders are to be chosen, it is not likely that any danger will arise to the society from this mode of appointment.

We have supposed for our committee a body of ten elders, and they will have to elect according to this plan the bishop or president at the annual day of election of officers, or at some other day. I should prefer another day, that the newly elected may be for some time under an experienced bishop or president; and for this reason it appears to me, that the second quarterly day after the election day might be appointed for this purpose.

At the meeting of the committee of elders the bishop might be elected out of their own body or out of the general body. If out of their own body he would have a vote in every question as

an elder, and then the casting vote, if the votes were equal. If out of the general body, he would vote only when the votes were equal: and for this reason I should prefer always the taking of the bishop from the general body; but it seems better not to confine the elders in their choice. In my next, I shall consider the mode of choosing elders, and the duration of their office, in which of course my readers will have anticipated me that in this, as in the office of a bishop, the canvassing for the place is an obvious disqualification.

I remain ever,

Your's, &c.

F.

MR. BROOKES, ON THE METHOD OF FATHER CYPRIAN AND OTHERS, IN CONVERTING THE INDIANS.

To the Editor of the Monthly Repository.

SIR,

The plan which the government of the United States of America is now so judiciously adopting to effect the civilization of the Indians, I find was pursued in some measure by an individual of that zealous missionary society, the Jesuits, with considerable success, more than a century ago, among the Indians in South America. These Indians resided in Moxos; a people of Peru. The Moxos territory is an immense tract, which appears when, departing from Sancta Cruz de la Sierra, we keep along a great chain of steep mountains that run from North to South: the country is in the torrid zone, and extends from 10 to 15 degrees of South latitude; its utmost bounds are yet unknown. Father Cyprian Baraza had long courted his superiors to send him to some laborious mission, and at length the mission of the Moxos was allotted him: he was 12 days going from Sancta Cruz de la Sierra on the river Guapay, before he arrived in the country of the Moxos. The Father's modesty and courteous behaviour, together with some small presents of fish-hooks, needles, glass-beads and other trifles of that nature, by degrees made them familiar with him. During the first four years he resided among them, he endured very much as well by the change of air, as the frequent inundations with almost continual rains, nipping colds and the difficulty of learning the language; for besides that he had neither master nor interpreter, he had to do with a people so rude, that they could not name to him that which he endeavoured to make them understand by signs. These and many other fatigues weakening him, he was most of the time afflicted with a quartan-ague which obliged him to return to Sancta Cruz de la Sierra, where he soon recovered his health.

Being sensible he must first make the Indians men, before he could pretend to make them Christians, he learnt to weave cotton cloth, that he might afterwards teach some of them, in order to clothe such as received baptism, for they went almost naked. While at Sancta Cruz

for the recovery of his health, his superiors sent him to attempt the conversion of the Chiriguanes, but the ill reception he met with, obliged him to forsake so vicious a nation, and he obtained leave to return to the Moxos. Upon his return, he found them more docile than they had been at first, and by degrees grew entirely familiar with them. They gathered, to the number of 600, to live under his direction, who had the satisfaction, after having laboured 8 years and 6 months, to see a number of zealous Christians made by his care. He spent five years more in improving and increasing that new Christian congregation, and it consisted of above 2,000 converts when a new supply of missionaries arrived to whom he left the care of his flock. He now went to some other nations of Indians, who lived scattered over the country and remote from each other; and their little communication produced almost an implacable hatred to each other. His charity and zeal made him surmount all these difficulties. Having taken up his lodging with one of those Indians, from thence he went about to all the neighbouring cottages; he by degrees insinuated himself into the affections of those people by his courtesy and sweet behaviour, at the same time instilling into them the maxims of religion, not so much by dint of reasoning whereof they were incapable, as by the air of goodness which appeared in his discourses. He sat down with them on the ground, imitated the least motions and most ridiculous gestures, they used to express their affections; he lay among them exposed to the weather, without any defence against the tormenting gnats. As disagreeable as their provisions were, he never ate his meals but with them. His care in learning something of physic and surgery was another method he made use of to gain their esteem and affection. When they were diseased, he prepared their medicines, dressed their wounds, cleaned their cottages; and did it so affectionately that they were charmed with him. Respect and gratitude soon brought them into his measures, and in less than a year, above 2,000 of them came together and formed a sort of town, which was called Trinity town.

Father Cyprian wholly applied himself to instruct them in the faith, and having the talent of making himself intelligible to the dullest apprehensions, his clear way of expounding to them all points of religion soon put them into a condition to receive baptism. By being converted, they became another sort of men, they learnt other customs and manners, and voluntarily submitted themselves to the severest rules of Christianity. His next aim was to settle some form of government among them, lest the independent state they had been born and bred in, should make them relapse into the disorders they were guilty of before conversion. To effect this he made choice among them of such as were in highest reputation for wisdom or valour, whom he appointed captains, heads of families, consuls and magistrates to govern the rest of the people. Then did those men who would before submit to no superiors, voluntarily obey their new governors, and without opposition

endure the severest punishments inflicted for offences committed.

Father Cyprian did not stop there, but in regard that arts might considerably contribute towards his design of civilizing them, he found means to make them learn such as were most necessary. They soon had among them husbandmen, carpenters, weavers, and other workmen of several sorts. But his chief care was to provide for the sustenance of those people, whose numbers daily increased. He apprehended lest the barrenness of the country, obliging the converts from time to time to leave the town, to go seek for food on the distant mountains, they should by degrees forget the notions of religion he had with so much pains inculcated; and that missionaries who might succeed him, might not have strength equal to their zeal and sink under so much toil, if they had nothing to subsist on but insipid roots. For this reason he thought of stocking their country with kine, which are the only cattle which can live and multiply there. They were to be brought from very far, and along bad ways. Those difficulties did not daunt him; he went to Sancta Cruz de la Sierra, gathered together about 200 of those beasts, and desired some Indians to help drive them. He climbed the mountains and crossed the rivers, still driving before him that numerous herd which was bent upon returning to the place from whence it came. Most of the Indians soon forsook him; either their strength or resolutions failed; but he was not to be daunted, continuing to drive on his cattle, sometimes up to his knees in mire, and exposed to be murdered by the barbarians or killed by wild beasts. At length, after a toilsome march of 54 days, he arrived at his beloved mission, with part of the herd he had brought from Sancta Cruz. God gave a blessing to his charitable design, for that small herd multiplied to such a degree in a few years that there were many more than were requisite to maintain the inhabitants.

After having made provision for their wants, it only remained to build a church; to erect this it was requisite he should put his hand to the work, and teach the Indians to erect such a structure as he had contrived. He summoned a number of them, ordered trees to be cut down, taught others to make bricks, caused others to make lime, and after some months' toil had the satisfaction of seeing his work finished. Some years after, the church being too small, he built another, much larger and handsomer; and what was most wonderful, this new church was built, as well as the first, without any of the tools requisite for such structures, and without any other architect to give directions but himself.

These two great towns being formed, he bent his thoughts towards other nations: he went a journey of 7 days to the Eastward, when he came to some more Indians, and employed the same method for converting them, which proved successful, and the town of St. Xaverius was formed. After this he ranged the mountains in S. A for three years, searching out a new way across the mountains in Peru, and was finally successful in discovering it. He also went on many mis-

sionary journies among different nations of Indians, and when upon one to the Baure Indians, was killed by some of them on the 16th Sep. 1702, having baptized above 40,000 idolaters, and reduced a brutal people to civility and the greatest sense of religion*.

For a more full account of Father Cyprian, from which the above is taken, see the Missioners' Travels, translated from the French, printed for R. Gosling, 1714. 8vo. pp 230 to 254.

Mr. Kalm, in his travels in North America, states that the following conversation took place between a governor of New York and an Indian on their conversion to the Christian religion, that redounds very much to the good sense of the Indian, but which her majesty's governor was not enlightened enough to see the wisdom and propriety of:

Even in these days, the best mode is perhaps not pursued by the missionaries of the enlightened nation of *Great Britain*. An acute and sensible writer† observes in his History of Monmouthshire, that iron, gunpowder and military discipline have been the legislators of nations, and the rights of man have depended more on his mechanic than on his speculative faculties. Professor Pallas, in his travels through Russia, traces with difficulty the ancient Tshudes, rich in the possession of copper and gold, while the Tartars, inferior in civilization and general knowledge, but having the use of iron, subdued and nearly extirpated them.

At a conference governor Hunter had with the five nations of Indians, residing in the state of New York, at Albany, after he had presented these Indians by order of queen Anne, with many clothes and other presents, of which they were fond, he intended to convince them still more of her majesty's good will and care of them, by adding, that their good mother, the queen, had not only generously provided them with fine clothes for their bodies, but likewise intended to adorn their souls, by the preaching of the gospel; and that to this purpose some ministers should be sent to them to instruct them.

* The following account shows that the Moravians understand the true principles for converting men, as they have transformed the inhabitants of Labrador into useful citizens as well as good Christians. When the Moravian missionaries first landed in Labrador, they found it the practice of the natives to put to death widows and orphans, for as they were improvident of their own families, they could not furnish the means of support to those of others. The Moravians, instead of encouraging the natives in their rambling disposition from place to place, laboured to fix them to one spot, and instead of preaching to them the mysterious parts of the gospel, they instructed them in useful and industrious habits, and instead of building a church they erected a storehouse. They caused this common store to be divided into as many compartments as there were families, leaving one at each end larger than the rest, to be appropriated solely to the use of the widows and orphans: and having taught them the process of salting and drying fish, caught in vast multitudes in the summer months: they were placed in this general depository of their industry, to serve as a provision for the long and dismal winter which reigns in that climate; deducting however from the compartment of every family a tenth of the produce, to be deposited in those of the widows and orphans. Their labours were crowned with complete success; for from that time a division was made for the preservation of these desolate and helpless creatures. Edinburgh Rev. vol. viii. p. 436.

† Mr. David Williams.

The governor had scarce ended, when one of the eldest Sachems got up and answered, "that in the name of all the Indians, he thanked their gracious good queen and mother, for the fine clothes she had sent them; but that in regard to the ministers, they had already had some among them," (whom he likewise named) "who instead of preaching the holy gospel to them, had taught them to drink to excess, to cheat, and to quarrel among themselves." He then entreated the governor "to take from them these preachers, and a number of Europeans who resided among them; for before they were come among them, the Indians had been an honest, sober and innocent people, but most of them became rogues now. That they had formerly had the fear of God, but that they hardly believed his existence at present. That if he" (the governor) "would do them any favour, he should send two or three blacksmiths among them, to teach them to forge iron, in which they were unexperienced." The governor could not forbear laughing at this extraordinary speech.

I remain, your's, &c.

JOSHUA BROOKES.

MR. WILSON'S INQUIRY AFTER THE PORTRAITS AND BIOGRAPHY OF DISSENTING MINISTERS.

To the Editor of the Monthly Repository.

SIR, *March* 8, 1809.

As your periodical work circulates principally among Protestant Dissenters, who, from the nature of their principles, are the only rational advocates for free inquiry, I take the liberty of soliciting from your readers information concerning some original portraits to illustrate a work in which I am engaged. The following Dissenting ministers have never been engraved: it is possible there may be paintings in existence of at least some of them.

Simon Browne,	Jabez Earle, D.D.	Philip Furneaux, D.D.
Moses Lowman,	John Barker,	Samuel Pike,
Francis Spilsbury,	Richard Rawlin,	John Hubbard,
John Brine,	Thomas Towle,	Martin Tomkins,
John Milner, D.D.	William May,	Daniel Wilcox,
Obadiah Hughes, D.D.	Daniel Mayo,	John Hill,
Hugh Farmer,	Samuel Burford,	Thomas Toller,
Daniel Noble,	Joseph Jeffries, L.L.D.	Robert Trail,
Samuel Lawrence, D.D.	Stephen Lobb,	Zephaniah Marryat, D.D.
William King, D.D.	John Hurrion,	William Prior, D.D.
Charles Bulkley,	Thomas Rowe,	John Sladen,
Henry Miles, D.D.	Mordecai Andrews,	&c. &c. &c.

The portraits of Dr. Lardner, Dr. Savage and Dr. Fordyce, though engraved, are so badly done, that it would be expedient to engrave them again, could the original paintings be procured.

I also take the liberty of soliciting from your readers any articles of biography, or communications that may illustrate my work, (the History and Antiquities of Dissenting Churches, &c.)

Lives of the following ministers would be acceptable: Dr. Henry Mayo, Mr. Thomas Porter, Dr. William Prior, Mr. Samuel Baker, John Allen, Mr. Joseph Denham, Mr. William Cudworth, Mr. John Potts, Mr. Peter Goodwin, Mr. Edmund Townsend, Mr. Richard Rawlin, Dr. Abraham Taylor, Mr. Jenkin Lewis, Mr. Joseph Pitts, Mr. Timothy Lamb, Dr. James Watson, Mr. Samuel Fry, Dr. John Walker, Mr. Henry Read, Mr. Meredith Townshend, Dr. Benjamin Dawson, &c. &c. Any information relating to the above, addressed to the author, at No. 17, Skinner-street, Snow-hill, will be thankfully acknowledged.

W. WILSON.

A BRIEF STATEMENT OF THE DOCTRINE OF ATONEMENT, AS IT APPEARS TO A PLAIN UNDERSTANDING.

Norwich.

When the beautiful structure of Christianity, is exhibited under the disguise of the Calvinistic system, who can wonder that the profane infidel is apt to exclaim, "that he himself, could have framed a better!" just as the Spanish monarch, having a smattering of astronomy, is said to have exclaimed, with respect to the Tychonic system of the Universe. Had the misshapen mass however, merely presented an awkward, unsightly appearance, one might be content to let it fall to pieces of itself, and moulder silently away: but there are some parts of it, which not only throw a gloomy shade over human life, but afford a direct shelter for immorality, and therefore ought to be *taken down* for the safety and well-being of society.—"That Jesus Christ did, by his meritorious death, make a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, the benefit of which is to be received on the sole condition of faith in his blood," is a doctrine, which it is to be feared, has often led men into the commission of sin, from a notion that the price is already paid, that the punishment has been previously endured, and that, considering the greatness and sufficiency of the ransom, it would be as superfluous to restrain their evil desires and *propensities*, as presumptuous to make any exertion for their own salvation. Nor is it difficult to comprehend how this blind, enthusiastic persuasion of possessing an exclusive interest, (independently of any good dispositions or good works) in the "all-atoning blood" of the Redeemer, not only tends to give a loose to vicious inclinations, as well as to relax the sinews of active virtue, but moreover, to engender a sort of spiritual pride, that resembles that pride of hereditary wealth, which, while it is destitute of other merits and careless of acquiring them, as believing them superfluous, looks down with supercilious and indignant scorn upon all who disown these exorbitant and imaginary claims.

We know by daily observation that, in practice, a good understanding and a good heart will make a wonderful resistance to

the poison of tenets, at which the understanding and the heart naturally revolt;—but, if their tendency is bad, their aspect lowering, and the spirit which they breathe more resembling his, who was capable of burning alive an innocent inquirer, who differed from him in his conclusions, than the spirit of that compassionate saviour, who lived and died, not to destroy, but to save and to bless; surely we ought not to admit such doctrines, merely in consequence of allusive and figurative expressions, perfectly intelligible and natural to the imagination of a Jew, who was in the daily habit of beholding altars blazing, priests attending and victims sacrificed;—nay, even among ourselves, who are happily freed from those burthensome rites, in speaking of some great patriot who, in the discharge of his high duty, had met a voluntary death,—might we not say without danger of being misunderstood, "He died the victim of public safety,—he was sacrificed upon the altar of his country, he gave up his life a ransom for the civil and religious liberties of mankind!" Why then strain the glowing oriental language, the local, Jewish imagery of the scriptures, from a sense perfectly rational, natural and conformable to their general tenor, into a sense utterly discordant and anomalous? at which, to adopt the expressions of that elegant writer, the late Bishop of Litchfield, "Reason stands aghast, and faith itself is half confounded."—Perhaps he might have subjoined,—morality trembles to her base,—and *real* Christianity retires indignant. It is astonishing how such a hideous doctrine as the common Calvinistic "satisfaction or atonement" could find admission into the minds of thinking men, but when reason and faith are set in opposition, the very strangeness and absurdity of any tenet becomes the strongest argument in its favour; and the plainest, strongest passages which compose the body of scripture, are set aside, when they oppose the incoherent reveries, which rest upon arbitrary interpretations of obscure figurative passages, and allusions to objects long out of date.

How little respect soever the Calvinist may shew for reason, is it not strange that he should maintain so little reverence for the scriptures, which he exalts above reason, as to involve them, by his comments, in the most deplorable inconsistency? The "atonement" is founded in the inexorability of Divine justice, which justice is emblazoned by the pardon of the guilty, and the sacrifice of the innocent;—In the confusion, mercy is forgotten, or excluded from amongst the attributes of God, and we are ready to exclaim, that in this most divine of qualities, the Supreme Being has been infinitely exceeded, till we are told, that both the victim and the offerer were no other than the Supreme Being himself!—And the benefit resulting from this self-immolation of infinite mercy to infinite justice belongs to those, and those only, who can bring their minds into such a state, as to credit the transaction,—thus the designs of unbounded goodness are confined within the narrow pale of an intolerant superstition,—the wise,

and holy and benign administration of Almighty Justice, is converted into a self-devouring vortex, of unquenchable vengeance, and that revelation, which was to illumine the darkness of our nature, is employed in extinguishing the little light we enjoyed before! But the time we may trust is hastening, when the dark system of Calvin will be accounted unworthy to die by the hand of that reason which it renounces, and in consequence of its unparalled self-inconsistency will at length fall *Felo de se!*

ANTI-CALVINIST.

"THE OLD WHIG."

To the Editor of the Monthly Repository.

SIR, *Bath, Jan.* 5, 1809.

Having observed in your last Number, two fresh communications relative to that interesting work, the "*Old Whig*," I was induced to examine my copy of it, purchased many years ago at an old book-shop, to see if any traces could be found in it respecting the supposed authors. ——In addition to those mentioned by your correspondent A. B. I have discovered *two* others, as may appear from a transcript of what I find written on the first leaf, apparently by the first purchaser of my copy, in a strong and scholar-like style of writing.

"These Papers were written by several Persons: the two principal were Samuel Chandler, and James Foster, both Doctors in Divinity and Dissenting ministers in London.——Another writer was Taylor White, Esq. a barrister at law, and one of the judges of the principality of Wales. T. BAKER."

My copy of the work appears to be the first edition, printed for Wilkins and others in 1739; whether there was ever any other edition of those papers, I know not. I differ a little in opinion, with your correspondent T. H. who says, "It is well known they were chiefly the productions of *young* Dissenting ministers:"—for the date of the first paper is in 1735, at which time Dr. Chandler was 42 years old, and Dr. Foster 38, so that it appears these two able men were not *young*, but in the vigour of their faculties; and as Dr. Chandler is said to have written about 50 papers, out of the whole 103, and Dr. James Foster was a man of much active energy, it is fairly presumable that he also wrote largely in the work: to that presumption may be added, that whoever is acquainted with the Doctor's style and manner, will not fail to find much *internal* evidence of his genius and spirit. Of the proportion attributable to Taylor White, Esq. I have no means of judging; but as he was deemed an able lawyer, those papers which appear to involve most of *legal* statement, are perhaps most likely to have been of his writing.—The writers now so far ascertained, are in number *five*, viz. Dr. Chandler, Dr. James Foster, Taylor White, Esq. Dr. Caleb Fleming, and Mr. Jackson. Those writers are sufficiently numerous and respectable to share

the merit of the work in question among them. They are dead, but yet speak! I most heartily concur with your last correspondent, in considering the high value of the work as of more importance to posterity than the names of the authors. But should a new edition soon take place, the insertion of the names may be very proper. A new edition, I really think, is called for, both on account of the scarcity of the work, and its admirable tendency to strengthen the cause of British liberty, civil and religious. The style is clear, manly, vigorous and elegant, and if some few corrections were made relative to the *abbreviations* of words, now considered as blemishes in composition, I cannot but think it would furnish a most useful addition to the best books in our language. The old edition is *openly* printed on a *full* type, and therefore I am of opinion the whole may be easily comprized in two 12mo. volumes for cheapness, and that so offered to the public, they would meet a most extensive sale.——Let us hope to see such an edition of the *Old Whig* soon announced to the public.

MARCUS.

"OLD WHIG."———BISHOP HORSELEY'S LETTER.

The contributors to the periodical publication called the "Old Whig" have been enquired after in the *Monthly Repository*, and some of them have been named; (vol. iii. p. 559, 651, 652.) It may not be generally known that Mr. Manning, in his Life of Towgood, attributes three papers of that work to this gentleman, viz. Nos. 83, 90 and 91; vol. ii. The subjects of the papers are the order for reading the Apocryphal Romances of Tobit, Bel and the Dragon and the Services of Confirmation and Absolution.

[Sketch of the Life and Writings of the Rev. Micaiah Towgood. p. 19.]

The Pastoral Letter of Bishop Horseley's inserted from the original into the last number of *M. Repos.* p. 131. is not new to the public, whether quoted or alluded to by Priestley or not. I find it copied into a *Postscript* to a pamphlet, published by Cadell, in 1790, which is intituled "A Letter to a Nobleman, containing Considerations on the Laws relative to Dissenters, and on the intended Application to Parliament for the Repeal of the Corporation and Test Acts. By a Layman." On the copy of this pamphlet in my possession, is written, in the hand of the late Mr. Lindsey, "By the Rev. Dr. Mayo, one of the Tutors at Homerton." A. B.

DEFENCE OF MR. BELSHAM'S INTERPRETATION OF 2 COR. viii. 9. IN REPLY TO MR. MARSOM.

To the Editor of the Monthly Repository.

New Brentford,
March 8, 1809.

SIR,

It is now a long time since I have inter-meddled with religious controversies. Possessing however a mind ardent in the love of truth, and in endeavours to find it out, I cannot but exceedingly admire the liberal principles upon which your Repository is founded and conducted, and I contemplate great good to be done by it to the cause of truth. I may at the same time, take some shame to myself, that I have not till very lately been acquainted with your most excellent publication.—Mr. Marsom, a man I have long known and esteemed, has (I observe,) published several letters on the pre-existence of Jesus Christ.—I have many years been made acquainted with the peculiar notions of my old friend on that subject, and as I think some further light may be thrown upon the passages of scripture adduced in that controversy, I shall take the liberty to trouble you with some remarks on Mr. Marsom's letters, and his construction of those passages.

"I have now before me his 5th Letter, in which he, with much surprize, animadverts upon Mr. Belsham's position "that the words of the apostle Paul, 2 Cor. viii. 9. express two states, not *successive* but *simultaneous*, not that Christ was first rich and after became poor, but that his riches were contemporary with his poverty." This declaration Mr. M. calls "a natural absurdity, an absolute contradiction," and I hope I shall be excused if I express my equal surprise, that Mr. M. should have made so extravagant a declaration; for after all the wonder he has expressed, and however inexplicable or contradictory Mr. B.'s position may appear to him, it is pretty certain, that the above declaration of Mr. B. is strictly the true construction of the passage. If indeed the apostle meant that Jesus Christ was *rich*, in the ordinary sense of the word, then indeed he could not be said to be at the same time *poor*, in the same sense of the word: i. e. he could not possess revenue, and at the same time not possess it. As it seems best to answer Mr. M.'s purpose to put the ordinary construction on the words *poor* and *rich*, he has reasoned upon them in that way. I am sure he will excuse me if I observe upon this part of the subject, that he has acted most incautiously in his mode of argumentation. He says a man cannot be rich and poor at the same time, "a *rich* man (he says) may, at the same time be a *miserable* man, but he cannot while he is *rich* be *poor*," and yet in only ten lines further, he flatly contradicts this his own position, by observing, that "if a man's riches consist in the *enjoyment* of his property, then when he denies himself common necessaries, *he is not rich*," or in other words, *he is poor*, and so Mr. M.'s argument stands as follows: *a rich man*, (i. e. a man possessed of property) *cannot while he is rich*

be poor; *but a rich man*, (or a man possessed of property) *may, while he is rich, be poor*; and thus, strange as it may appear, while he is in the act of endeavouring to prove that Mr. B.'s declaration involves a contradiction, he falls into a palpable contradiction himself.

The detection and exposure of this little error, is only by the way, and would probably not have been noticed, if it had not been judged expedient to do so, in order to shew a new instance, in which one who has been always esteemed an acute reasoner, may, in support of a favourite hypothesis, be betrayed into an inconsistency; and to shew my old friend, how possible it is for a man in the excess of his zeal, to fall into a ditch which he had dug for another.

Now sir, as to the merits of the case, I must beg leave to observe, that it is possible for one to be rich and at the same time to be poor, and I must contend, that the apostle Paul in the words in question, meant to say so much of Jesus Christ, that is, that he was at the same time both rich and poor, and I must beg further to contend, that to say so is no contradiction. For it is only necessary in order to shew the truth of this last position, to say, that it is possible for a person to possess the most ample means of gratifying his wants and his passions, and yet to forego the advantages he possesses, and to assume a state of voluntary poverty, by denying himself all the advantages his riches would furnish.—Will any man deny that DANIEL DANCER of Harrow Weald, was not poor in the midst of a great superabundance of means? I knew him well and his house establishment, and I do say, that although he possessed large property, he assumed a voluntary poverty, and was therefore both rich and poor at the same time. Or, if it will suit my friend's taste better, I will say with him, that although he possessed great riches, yet while he "*denied himself common necessaries, he was not rich.*" We need go no further. We have Mr. M.'s own positive declaration to contradict his contradiction.

If Dr. Hammond's idea of the true rendering of the text in question be a just one, (and whether it is or not I shall leave to the learned), it goes rather farther than the common rendering, to prove the truth of Mr. B.'s construction—he translates it, "who being rich was for you a beggar;" and in this rendering, he is supported in part by Dr. Barrow, formerly of Trinity College, Cambridge, and one of the chaplains to Charles the second, who in one of his sermons *on patience*, page 219. has these words, "δι ὑμᾶς ἐπτώχευσε, *he was* (as the Apostle saith 2 Cor. 8, 9.) *a beggar for us.*" Now if Dr. Hammond's is the true rendering of the words, then they expressly declare, that he "*being* (not *having been*) rich was poor for us," and in this way the words expressly state, that he was at the time both rich and poor, "*being* rich he *was* poor." And in what sense this declaration was to be understood is evident, if we consult the context. The apostle was evidently endeavouring to stimulate the Corinthians to deeds of charity, by the example o.

the churches of Macedonia. It is most worthy of observation, and most clearly illustrative of the point in hand, that he describes them (the *Macedonians*, v. 2.) as at the same time, both *rich* and *poor*, poor in the means of giving, but rich in their liberality; and it is the more remarkable, that in this 2nd v. the *very same Greek words* are used, where the apostle speaks of their riches and poverty, as he does in the 8th v. when speaking of the riches and poverty of Jesus Christ.—And he goes on in the 9th v. to shew the example of Jesus Christ, as a further excitement, "For you know the grace of our Lord Jesus Christ that he being rich, for you was poor, that ye through his poverty might be rich."

And that this is not a strained or forced construction, is the more evident, if we consider the actual situation of Jesus Christ. We shall then see, that he was at the same time both rich and poor, in the sense Mr. B. contended for. We will advert to a few circumstances. In the second chapter of John, v. 11, Christ is represented as having worked a miracle at Cana in Galilee, and the evangelist after having given the history of it, makes this observation, "This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth his glory.*" Again, he says of himself, "All things are delivered unto me of my Father." Again, John, xiii. 3. "Jesus knowing that the Father had given all things into his hands—" and again, v. 13. "Ye call me Master and Lord, and ye say well, for so I am." These and many other passages go to shew, that Jesus Christ was RICH *in good works*, in *divine communications* and *in miraculous powers*; and yet we are expressly told by this same Jesus Christ himself, that "the foxes had holes, and the birds of the air had nests, but he had not where to lay his head"—"Extreme penury, (says the same Dr. Barrow) was appointed to him: he had no revenue, no estate, no certain livelihood, not so much as a house where to lay his head, or a piece of money to discharge the tax for it; he owed his ordinary support to alms or voluntary beneficence; he was to seek his food from a fig-tree on the way; and sometimes was beholden for it to the courtesy of publicans; *δι ὑμᾶς ἐπτωχευσε*," *he was* "(saith St. Paul,) *a beggar* for us."—See the same excellent work of Dr. Barrow, the 7th sermon *of the resignation to the Divine Will.* p. 249.

After this, Mr. M. will not I think be induced to controvert, whether Jesus Christ might not be rich and poor at the same time: he will I hope be convinced, that it is possible for a man to "have nothing, and yet to possess all things." 2 Cor. vi. 10.

This construction of the passage 2 Cor. 8, 9. exactly accords with the next passage Mr. M. produces, Phil. ii. 6. and he does not appear to have been more happy in producing this as a proof of the pre-existence of Jesus Christ than in the former. On some future occasion, I intend to trouble you with observations on this passage.

C.

GLEANINGS, OR SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. XXV.

National Ingratitude, in the case of Captain Carver.

A more affecting instance of national ingratitude cannot be produced than the life of *Carver*, the traveller, drawn up by Dr. Lettsom, and prefixed to the third edition of his travels, exhibits. Carver had spent his life in the difficult service of government in North America, and had travelled many thousand miles to try whether a communication might not be opened by land between the Atlantic and Pacific oceans, which should serve the purpose in some measure of the long projected NORTH WEST PASSAGE. He came over to England to lay his maps, charts and plans before the government, and to make his knowledge beneficial to the public, as well as to acquire some little remuneration. He presented a petition to his Majesty in council, which was referred to the lords commissioners of trade and plantations, by whom he was examined, apparently to their satisfaction. He requested to know what he should do with his papers,—they replied that he might publish them whenever he pleased. He in consequence disposed of them to a bookseller, but when they were nearly ready for the press an order was issued from the council board, requiring him to deliver them into the plantation office. He was obliged to re-purchase them of the bookseller at a very great expence, and deliver them up. This loss government refused to make good. The papers were locked up and probably have never been used to this day; and had not Carver taken copies of them, the world would never have seen the most instructive and pleasant book of travels in existence.

He solicited and expected some appointment in the public service, but was utterly neglected and his affairs went soon to ruin.

"Captain Carver," says his biographer, "after having exhausted his fortune, had now a family to support, without knowing how to turn his abilities to any means of succouring them. Distress of mind begets debility of body, which is still aggravated by penury, and a want of the common necessaries of life. His constitution, naturally firm, gradually grew weaker and weaker; but his regard to his family animated his spirit to exertions beyond the strength of his body, which enabled him to preserve existence through the winter of 1779, by acting as a clerk in a lottery office; but the vital powers succoured as they were by this casual support, diminished by certain, though imperceptible degrees, till at length a putrid fever supervening a long continued dysentery brought on by want, put an end to the life of a man, who, after rendering at the expence of fortune and health, and at the risk of life, many important services to his country, perished through want in the first city of the world."

No. XXVI.

Undesigned Compliment to the Methodists.

Paley, describing the great change which was wrought in the first converts to Christianity, says:

"After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the Eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another,

and correspondence with other societies. Perhaps their mode of life in its form and habit was not very unlike the *Unitas Fratrum*, or of *modern Methodists*." Evid. vol. i. 38. 2nd Ed. 1794.

The conclusion of the quotation is incorrectly expressed. Paley is commonly distinguished by perspicuity and accuracy. By "modern methodists" he intended not all the *Evangelical* religionists that bear the name, but the followers of "*Father*" *Wesley*. This appellation of *Father* is sanctioned by the minutes of conference of every year.

No. XXVII.

Non-elect.

"But what becomes of the non-elect?" is a question which Mr. Toplady imagines a person not well confirmed in the doctrines of grace to put; and he answers it as follows:—

"You have nothing to do with such a question, if you find yourself embarrassed and distressed with the consideration of it. *Bless God for his electing love: and leave him to act as he pleases by them that are without.*" Doct. of Absol. Predest. stat.—Pref.

No. XXVIII.

"*Account of the European Settlements in America.*"

This work has been commonly attributed to Edmund Burke: and Stockdale, the bookseller, lately published a new edition of it as one of the volumes of Burke's works. Upon this, a contest of advertisements ensued between Burke's executors and the bookseller, which it may be worth while to record in a more permanent work than a newspaper.

"London, Jan 17, 1809.

"An advertisement having been issued by John Joseph Stockdale, bookseller, of Pall-mall, announcing, as a fifth volume of Mr. Burke's Works, a re-publication of "An Account of the European Settlements in America," the executors of Mr. Burke think it necessary to inform the public, that the above mentioned "Account" is not the composition of Mr. Burke. It was written by two of his friends, and only received from his hand some corrections and finishing touches. Had it proceeded from his pen, the office of incorporating it with an edition of his works would have been performed by his executors themselves."

"London, Jan. 18, 1809.

"Burke's Settlements in America.—John Joseph Stockdale, bookseller, of Pall-mall, having seen an advertisement from the executors of Mr. Burke, informing the public that Mr. Burke did not write the elegant "Account of European Settlements in America," begs leave to assure the public, that Mr. Burke received 50 guineas from Robert Dodsley for the copy-right, as author of that work. As Mr. Burke's receipt still remains among the documents of Mr. Dodsley, this is better evidence of the fact of Mr. Burke's authorship than the loose assertion of Mr. Burke's executors. The neglect, not to say the want of judgment, of Mr. Burke's executors, in not incorporating one of the best books that Mr. Burke ever wrote into their edition of his writings, only evinces how unqualified they are, as witnesses, with regard to a fact, which is proved by Mr. Burke's receipt, under his own hand, remaining as on record."

No. XXIX.

Fourteen Senses in which Thirty-nine Articles may be subscribed.

The thirty-nine articles of the church of England, were wisely and graciously established by royal authority "*for avoiding of diversities of opinions and for the establishing of consent touching true religion.*" These articles every clergyman is bound to subscribe;—the more fortunate clergy subscribe them more than once, or at every new turn of good fortune; adding to subscription, on induction into a living, a verbal declaration of

assent and consent to all and every one of the articles. Edifying picture of peace and unity! A multitude of Christians, all of the *same mind*, and speaking the *same thing!* Not so exactly. The clergy have not been content with subscribing, but have vindicated their subscription; and from themselves it appears that the articles are subscribed by them in no less than *fourteen* different senses.

I. In the sense of the imposers.

II. In the sense of the compilers.

III. In their strict, obvious and literal meaning.

IV. In any sense which the words will bear, consistently with the subscribers' interpretation of scripture.

V. As articles of peace.

VI. As true in general, and sufficiently so for their intention, though not true in every particular proposition.

VII. As far as they are agreeable to the word of God.

VIII. As far as they are fundamental articles of faith, necessary to salvation.

IX. On the authority of others.

X. In any sense which approved doctors of the church have affixed to them.

XI. As mere forms of admission into an office.

XII. In Paley's sense, as originally intended to exclude only three classes of men from the church, viz. *Papists*, *Puritans* and *Anabaptists*.

XIII. In the sense of the members of the church, though different from that expressed in the articles.

XIV. In *no sense*, or as *nonsense*; in which sense the majority perhaps subscribe, alledging that it is well known to those who receive their subscriptions, that they know nothing about the articles or do not believe them, and that therefore they deceive nobody.

The subject is too serious for raillery. Let us drop it, expressing abhorrence of *political* churchmen, and sincere pity for such of the clergy as are enquiring, honorable and conscientious.

No. XXX.

Countries compared.

Germany, says M. Montesquieu, who was a great traveller as well as a multifarious writer, is only fit to travel in, Italy to reside in, England to think in, and France to live in.

No. XXXI.

Profitable Patients.

Boerhaave always called the poor his best patients, for God, said he, is their pay-master.

No. XXXII.

"Strange Providences," or Puritan Miracles.

How easily we believe what we wish, what accredits our opinions and strengthens our party! Richard Baxter was an honest man and yet he believed as well as recorded the following stories. The family name of the parties to the latter story would suggest a suspicion that Baxter was gulled and imposed upon, by what in modern days would be called a *hoax*.

"When prince Rupert put the inhabitants of Bolton, in Lancashire, to the sword, (men, women and children,) an infant escaped alive, and was found lying by her father and mother, who were slain in the streets; an old woman

took up the child and carried it home and put it to her breast for warmth, (having not had a child herself of about 30 years); the child drew milk, and so much, that the woman nursed it up with her breast-milk a good while. The committee desired some women to try her, and they found it true, and that she had a considerable proportion of milk for the child: If any one doubt of this, they may yet be resolved by Mrs. Hunt, wife to Mr. Rowland Hunt, of Harrow on the Hill, who living then in Manchester, was one of them that by the committee was desired to try the woman, and *who hath oft told it me*, and is a credible, godly, discreet gentlewoman. The maid herself thus nursed up, lived afterwards in London." Baxter's Life and Times. Fol. p. 46.

"That worthy servant of Christ, Dr. Teat, who being put to fly suddenly with his wife and children from the fury of the Irish rebels, in the night without provision; wandered in the snow out of all ways upon the mountains, till Mrs. Teat, having no suck for the child in her arms and he being ready to die with hunger, she went to the brow of a rock to lay him down, and leave him that she might not see him die; and there in the snow out of all ways where no footsteps appeared, she found a suck-bottle, full of new, sweet milk, which preserved the child's life." Ib. 46.

POSTSCRIPT TO CHRISTIAN POLYTHEISM FURTHER DEFENDED, BY CHARICLO.

If the opinion of your correspondent S. that Sethon and Hezekiah are different persons, were ever so well founded, this would not affect the main proposition of Chariclo, that hero-worship is authorized by scripture, and was practiced in the temple of Jerusalem: it would only affect the date of its introduction, and reduce the evidence for its antiquity to the proofs contained in the book of Ecclesiasticus.

The question however, whether Sethon and Hezekiah be identical, may deserve a few more words. "The Egyptians, says Michaelis, had among their many divinities, one, to whom they ascribed the creation of the world, who in their own language was called Phthas, and Knuf, and by the Greeks Hefaistos. Now as the Jews ascribed to their God the creation of the world, the Egyptians mistook the god of the Jews for their own demiurgos, and called him Phthas, i. e. Hefaistos, or Vulcan." With this sanction from Michaelis, Chariclo makes no difficulty at all (as S. amusingly expresses it) of transforming Vulcan into Jehovah.

Chariclo relies still more on some arguments which have been advanced in the Critical Review, (vol. xxxix. p. 366.) in behalf of the propositions, that the fire-worship of the Medes and Persians was emblematic, and really addressed to the God of the universe; that the descendants of Abraham always continued a worship, which their fathers had brought from Chaldea; and that the Jews were at every period of their history, as far as respects the supreme God, of the same religion with Cyrus and Darius Hystaspis. The Greeks always speak of the Persians as fire-worshippers; and seeing in the temples of the Jews, the shekinah employed as the emblem of divinity, they in like manner attributed a fire-worship to the Jews; and therefore supposed their own god of fire, or Vulcan, to be identical with Jehovah.

Here is then in the bible, Hezekiah attacked by Sennacherib, and delivered by the god Phthas, who overwhelms the army with sudden destruction,—here is also in Herodotus, Sethon attacked by Sennacherib, and delivered by the god Phthas, who overwhelms the army with sudden destruction —is it not obvious that the same prince must be designated?

With respect to the destruction of the Assyrian army by *mice*, that is the inference of Herodotus from the symbol held by the statue. Now it appears from 1 Samuel, (vi. 4.) that a mouse was the emblem of *dysentery;* Horapollo says (§ 50.) of disappearance; in either of which senses this hieroglyph was applicable.

CRITICAL REVIEW.

For the Monthly Repository.

Having been favoured with a peep at a proof-sheet of the ensuing Appendix to the Critical Review, I wish to refer those of your correspondents, who are about to discuss the miraculous conception, to the propositions concerning it, advanced in a critique of Paulus's Commentary on the New Testament.

The Anti-jacobin Magazine of last month calls on the orthodox clergy *to hunt down* the Critical Review, as the most efficacious of the Unitarian literary journals: surely a little counter-protection should be given by your readers and correspondents.

A Friend to Free Discussion.

MR. WYVILL'S INTENDED PETITION.

[The subject of the following communication is of so much importance, at the present moment, that we deem it right to insert our correspondent's letter, though with some inconvenience to ourselves, and at the risk of excluding matter that has been promised to the reader. Whether it be right or wrong that the Dissenters should again petition the Legislature for the relief of their consciences in any mode, it is clear that they ought not to petition without due consideration and such discussion as shall disclose the sentiments of the body at large. For this reason a certain number of pages shall be set apart, in the next number of the MONTHLY REPOSITORY, for this subject. Papers on general topics must give way to those which relate to the immediate interests of mankind. Before the first day of June, Mr. Wyvill's petition may have been presented to the House of Commons, but probably the debate to which it will give rise may not have ceased, and certainly the interest which it cannot fail to excite in the public mind will not have wholly subsided. It is only necessary to add that no communications on this subject will be certain of insertion after the 10th of May.

April 22, 1809. EDITOR.]

To the Editor of the Monthly Repository.

London,
April 20, 1809.

SIR,

That the present age has made attainments in knowledge unequalled by any that has preceded it, is a fact, which those probably who are most able to judge, will be most disposed to admit.

That every such advance must be favourable to the best interests of every community, and be the means of introducing liberal and

equal laws, with integrity in the administration of them, will I trust be exhibited in the history of our country.

I have been much gratified by hearing of the petition about to be presented to the House of Commons, prepared by the Rev. Mr. Wyvill, praying a repeal of all those penal and disqualifying laws, which operate against those who, in the exercise of private judgment in matters of religion, dissent from the established religion, and which are a disgrace to our statute book.

That the present times are most auspicious to agitate the claims of those who are suffering under the unjust influence of these laws, the revival of a spirit of enquiry and resistance to long-practised abuses, occasioned by late public discussions and discoveries, renders highly probable. The total indifference to the public interest, which has characterized the past ten years, whether as it regarded the civil or religious rights of men, begins now to be shaken off, and if the great body of Dissenters now appear as claimants of those just rights and privileges, from which they have been so long excluded, I trust their appeal will not be quite in vain, though it should not be attended with all the success we wish.

It has been asserted, that as these are rights of which we ought never to have been deprived, so it is lessening the dignity of our cause, to make application for their restoration, and that the petition of Mr. Wyvill and others, as the petition of members of the established church, will have better chance of being attended to, they having no personal interest in the application, but what is common to every member of the community; while the intervention of the Dissenters would be stigmatized as founded in self-interest.

But surely the argument the opposers of the petition will derive from the silence of the Dissenters, will be much more plausible, when they urge, and they will hardly fail so to do, in reply to Mr. W., that under the influence of these laws the empire has attained to great prosperity, unanimity every where existing; and that it is wise to let that alone, which experience has not proved to be incompatible with the existence of so much good, as those most interested are quite silent upon the subject, and from their silence it may be inferred they are not very dissatisfied. This consideration, combined with what I deem the favourable temper of the public mind, induces me to look upon the design of the Committee of Deputies of the Protestant Dissenters, to agitate the expediency of a petition to the House of Commons, to repeal these obnoxious laws, with great satisfaction, and to anticipate from their intelligent counsels the most favourable result; and, as far as I am able, I wish to arouse the attention of our Unitarian brethren, who I hope will always prove themselves the zealous advocates of every measure, that tends to the increase of a liberal Christian spirit, that would extend to all the charity and good-will which our great founder has taught us most anxiously to cultivate: and in this undertaking, I trust that not only every Dissen-

ter, but that many enlightened members of the established church will cordially co-operate: that while we are making pretensions to greater knowledge than our fore-fathers, it may not be found to be knowledge of that spurious kind, whose beneficial influence is to be sought any where, rather than in the useful and philanthropic endeavours of its possessors.

That this opportunity will not pass without another appeal to the legislature, for the restitution of these rights and privileges, which a numerous and respectable part of the community have so long been deprived of, or that this appeal will not be heard in vain, is the sincere wish of, Sir,

Your's, &c.

G.

BIBLICAL CRITICISM.

STRICTURES ON THE IMPROVED VERSION.

One of the principal causes why Archbishop Newcome and his editors have so little succeeded in translating the N. T., especially the epistolary part of it, was their seeming inattention to the peculiar circumstances on which the epistles are founded. They appear to have thought that those who were illumined by the wisdom of God, were the only authors of antiquity who wrote without the ordinary intelligence of men, or without that propriety and pertinence which subsist between other compositions and the occasions that had called them forth. A great portion of the epistles might be cited in illustration of this remark. At present I subjoin the following from 1 Timothy, 5. 20—25. "Those that sin rebuke before all, that others also may fear. I charge thee in the presence of God and of the Lord Jesus Christ, and of the *chosen messengers*, that thou observe these things without prejudice, doing nothing by partiality. Put thine hands hastily on no man: and partake not in the sins of others. Keep thyself pure. Drink no longer water: but use a little wine, because of thy stomach and thy frequent infirmities. The sins of some men are manifest before hand, going before to judgment, but some men they follow after."

How inadequately this represents the original, your readers may judge from the following observations. The men who first corrupted the gospel were exceedingly depraved, being guilty of the grossest enormities in celebrating *the love feast*. The base practices of those men were the origin of the calumny indiscriminately urged against its faithful votaries, *that they put out the lights*, in their festivals, and indulged in fornication, adultery and even incest. It was to repel this calumny that Luke, on saying Paul continued his discourse until midnight, states the following apparently insignificant fact. *And there were many lamps, where we were assembled.* Acts xx. 8. The crimes of which the impostors were thus guilty, the apostle

calls upon Timothy to shun. "Partake not in the sins of others. Keep thyself pure. Drink no longer water, but use a little wine," &c. To avoid all grounds of being accused of intemperance in their feasts, the faithful converts either used water alone or with a small mixture of wine: and to this custom Paul here alludes. His words are to this effect, "Avoid by all means the impurities of the deceivers: but run not into the opposite extreme of declining the moderate use of wine, as it is necessary for thy weak constitution."

Moreover, the impostors being Pharisees and Sadducees of the higher classes were men of some rank and education; and their influence operated powerfully towards screening them from the infamy and reprehension which they so justly merited. Paul therefore enjoins on Timothy to reprove them—and to reprove them in public as an example to deter others, without any bias from fear or partiality. In order to animate him to the impartial discharge of this painful duty, Paul carries him in imagination to the solemn place where God holds his court in administering human affairs; and where, aided as it were by his Son and those superior angels who are honoured with his more immediate presence and confidence, he is preparing for the great day of judgment, when he shall punish the sins and reward the virtues of men. "I charge thee in the presence of God and of the Lord Jesus Christ and of the ministering angels, that thou observe these things without prejudice, doing nothing by partiality."

The deceivers taught that they were to be saved *by grace*, and not by good works. They therefore, as the apostle elsewhere expresses himself, consistently enough gloried in their shame. All however were not equally indecent and profane. Some among them, if not at least less criminal, wished to conceal their crimes from the world. The apostle represents the former as already in the custody of Almighty justice, and led away, as it were, by their crimes to that awful tribunal where God presides and where the Lord Jesus and the superior angels are employed in administering his decrees: the offences of the latter, however concealed from the world, he insinuates will then be made public: "The sins of some men being before known lead them on to judgment: others of them their sins follow;" which is to this effect. "The sins of some men being already known, and previously to the day when all the transactions of men shall be disclosed, consign them to public reprobation and to that punishment which awaits them at the hands of God: the sins of others unknown to men, are yet seen by God and recorded by his angels, and however concealed at present from the world, they will be revealed in the day of judgment: they will then be summoned, as it were, from their secret places and made to follow their base authors before the dread tribunal of Almighty justice."

The apostle emboldens Timothy to condemn and excommunicate those wicked men by representing them as already under the sentence of God, and marked out for signal punishment.

The *ministering* angels, or as it is in the original, *the chosen angels*, i. e. chosen to be the ministers and confidents of God are the same with those, to whom our Lord alludes in Mat. xviii. 10. On this last passage, Mr. Jones, in his *Illustrations*, has the following observation. "The Jews entertained the notion, derived from their Pagan neighbours, that the care of every man from his birth was consigned to one of those superior beings, which they called *angels*, but which the Heathens called *demons*. Of this mythological opinion, our Lord here avails himself, without meaning to countenance it as true, and inculcates by it the duty of respecting the meanest, if well disposed, among his followers. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, who is in heaven." As if he had said: "For angels of the highest order, who enjoy the peculiar honour of living in the presence of God, are their guardians." The office of these angels or demons, according to some of the Heathen philosophers, consisted in bringing down from heaven the gifts of the gods to men, and conveying in return the thanksgivings and requests of men to the gods. Divested of their mythological veil, the words are to this effect, "Be ye careful not to despise any of these little ones; for they stand high in the estimation, and enjoy the peculiar protection of Almighty God." p. 370, 371. The editors of the I. V. have rendered the phrase *chosen messengers*, supposing it to mean the *apostles*. By this the passage is robbed not only of its original beauty but of its meaning.

Griesbach deserves great respect for his candour and patient investigation. But the Editors, regarding him as an oracle, from whose dictate there is no appeal, have on his authority not scrupled to mangle some of the soundest parts of the N. T. This being a fact of great moment, I purpose, Mr. Editor, to prove to you and the public that Griesbach has by altering, on many occasions, corrupted the Greek text; and that the authors of the Improved Version, by following him, while they claim superior light, have implicitly followed a guide, who though not *blind*, was often in the *dark*. One instance of this corruption we have already seen in Tim. i. 4.; and I proceed again to state another, in which he has been still more glaringly unsuccessful. I allude to 1 Tim. iii. 16. where ὃς is introduced for θεὸς. That the former is not the true reading is demonstrable from the following reasons. Ὃς violates the usage of the language,—it obliterates every vestige of the apostle's meaning,—it contradicts the authority of the ancient manuscripts.

The relative ὅς, when it stands for ὅστις or ὅστος, that is, when it points out only an unknown individual, may imply the antecedent in itself, and thus be a nominative case to two or more succeeding verbs; but this is never the case when the subject is intended to be *quite definite*. If ὅς were the genuine reading, the nominative case would be only so far determined as to mean some *unknown* individual, while the verbs in the succeeding clauses

all suppose that individual to be Christ. This is an incongruity that would betray in the apostle a gross ignorance of the language he used, and a strange confusion in his ideas. Literally rendered his words would be these, "Without controversy great is the mystery of godliness, who was manifested in the flesh." Is it credible that the inspired penman could have written in this manner?

The reading of Griesbach perverts the meaning of the apostle, which here, as in all other obscure places is, founded on the adverse tenets of the impostors. Those men concealed their doctrines in mystery, and thus imparted them for large sums to their followers. They maintained that Christ being really a god, and in appearance only a man, was exempt from the corrupt nature of matter; that he was not really crucified; that he did not rise from the dead, and that if he rose, he ought to have triumphantly shewn himself to his enemies, and be received by the whole nation. In allusion to the notion of the deceivers that Christianity was a *mystery*, the apostle says to this effect: "The gospel which inculcates a virtuous and godly life, and is therefore by way of eminence called *godliness*, may I allow with the deceivers who corrupt it, and who make it but a cloak of *ungodliness*, be regarded as a great mystery." He then proceeds to give an example of this concession; and taking mystery to mean a *figure* of speech, he places it in those very points which his opponents denied. Adopting the ideas of the objectors as a basis in his mind, he constructs upon it the metaphorical language to which he has here given the name of mystery. Thus, "If Christ, by having a real flesh and blood, inherited, as the false brethren say, a corrupt and perishable nature, yet by his triumph over death, he proved himself *divine*; if his judges condemned him as a malefactor, the spirit of God acquitted him, justifying his claims by raising him from the grave; if he was not triumphantly seen by the men who killed him, he was seen by angels*; if he was not embraced by the Jews at large as a saviour, he was proclaimed and believed as such by the Gentile world; and finally, if in disgrace he ascended the cross, he ascended to heaven in glory."

Here it is to be admitted that the apostle gives to Christ the title of Θεος *God*, but by this he marks him in opposition to σαρξ *flesh* (the principle of *corruption* and *decay*,) as triumphant over death and *immortal*: and this is a meaning which the term in Greek often bears. It is further to be remarked that the apostle prefixes to this application of Θεος the word *mystery*, and thus leads his readers to consider the language as *metaphorical*, and

* Meaning the apostles and others who having embraced and become ministers of the gospel, are here called angels. The sense of the apostle is, "Though Christ did not shew himself after his resurrection to all his enemies, he shewed himself to all those whom he had chosen and commissioned to preach the gospel. And these were sufficiently numerous and competent to verify the fact." The writer chose *angels* to aggrandize his subject, and to give it that mysterious air, which he wished to illustrate. His design is reversed by rendering it *messengers* as in the I. V.

therefore not true in the strictest sense.

Finally, ὅς contradicts the authority of the ancient MSS. Most of these read Θεός. It is *not true* that the Alexandrian supports the other reading. All that can be said is that, from the similitude of writing the old form ϑς to the abbreviated form of Θεός, it is uncertain which is the true reading of that MS. The assertion that, "all the old versions have *who* or *which*," is equally incorrect. The Arabic reads Θεός; and if the Syriac and Æthiopic recommend ὅς or ὅ, it is because they might consider it as the relative of the *living God* in the preceding verse, which would be a false construction. Equally erroneous is the inference insisted upon that the early fathers did not read Θεός. Their comments and their quotations, which were generally made from memory, and therefore not to be depended upon, contain or imply the true reading; and all to be concluded is, that they understood the passage better than modern critics. Indeed this note of the Editors' is a surprising instance of the want of correctness and candour in representing the state of the ancient copies.

THEOLOGUS.

BIBLICAL QUERIES.

Qu. 1st. Is it not probable that St. Paul, for some time after his conversion and appointment to the apostolic office, regretted to find that his labours were so much restricted to the Gentiles? or in other words, that he wished himself to be a *Jewish* rather than a *Gentile* apostle?

Qu. 2nd. Allowing the affirmative of this question, might not Romans ix. 3. be translated pretty correctly, and literally in all its terms, in the following paraphrastic Version? viz. "*For I continued*," a long while after my *ordination* to the apostleship, "*to wish*" that *Christ had appointed* [separated] me to be an apostle [more literally—"*to wish* myself to be an off-set by Christ"] "*for*" the sake of "*my brethren, my kinsmen*, according to the flesh."

P. K.

N. B. This Version was made before *P. K.* had seen the *Homeric* researches of Dr. Bandinel and Mr. Wakefield; and the principles of it are these, viz.—(1st.) The verb Ηὐχομην seems to express *a continued wish*: (2nd.) The word Ανάθεμα denotes a *person* or *thing*, and that *he, she* or *it* is "separated,"—"set aside,"—"set apart," "ordained" or "appointed," &c. either for a *good* or *bad* use, office or employment: and (3rdly.) the phrase Απο τȣ χριστȣ is supposed to be the proper Greek expression of the *agent* or *doer*- in lieu of an *ablative* preposition, and an *ablative case*, the *latter* of which doth not occur in the *Greek*, as it doth in the *Latin language*.

CHARICLO'S TRANSLATION OF 2 COLOSS. 18. REPLY TO A QUESTION AT PAGE 134.

For the Monthly Repository.

Chariclo is for rendering the first clause of the 18th verse of the 2d chapter of the Epistle to the Colossians, thus: *Let no one, who is humbly disposed to angel-worship, find you wanting in reciprocity.*

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes Critical and Explanatory.* Royal 8vo. pp. 640. Two Maps. 16s. 1808. J. Johnson and Longman and Co. London.

In our last number we had in view to lay before our readers, what appeared to us the most important considerations respecting the *text* of the Improved Version*. We omitted however to state, that the second chapter of the second Epistle of Peter is inserted in italics, without any *external* evidence whatever against the genuineness of the passage, separate from that against the genuineness of the epistle itself. We should have mentioned the circumstance, as a further confirmation of our opinion, that more explanation should have been afforded respecting the italics; in particular, that the reader should have been informed, that they are not meant to indicate the *degree* or the *ground* of doubt respecting the genuineness of a passage.

We now proceed to make some remarks respecting the *translation* itself. In this part of our object, though we may occasionally notice the rendering of the primate, our attention will be particularly directed to the alterations made upon his Version. We find from the Introduction § .i. that the committee assumed as a principle, "that no alteration should be made in the Primate's Translation, but where it appeared to be necessary to the correction of error, or inaccuracy in the text, the language, the construction, or the sense." We do not know whether our readers will feel any surprize when we inform them that the number of the alterations

* We must beg our readers' excuse for our deferring to a future number the statement of the instances in which the I. V. leaves Griesbach's Text, as exhibited in his second edition. It requires more time to prepare it than we have yet been able to give to the object.

actually made amounts to about 750. Many of these are in cases of frequent occurrence, such as *teacher* for *master*, N.—*Hosanna* for *Save now*, N. &c. A large proportion of the alterations arise from employing Newcome's marginal rendering, or one proposed in his notes, instead of that in his text; and several from the changes made in Griesbach's second edition. At a random calculation, these may reduce the number, to about 400 independent alterations. Our readers will not expect that we should examine the whole of these separately. In our estimation the Editors have in general been very successful in improving upon their basis; and we cannot therefore hesitate in saying, that the Improved Version is, by far, the most faithful and intelligible version of the Christian scriptures, in at least the English language. In some very important points the Editors have made improvements which will remove the difficulties unnecessarily felt by the unlearned reader; and in numerous other instances, by apparently small, but in reality valuable, alterations, they have decidedly improved their basis in "the language, construction, or sense." In examining the alterations individually, the reader will perhaps not unfrequently meet with cases, in which they do not correspond with his own ideas; and he will also see many other passages left unaltered, where he may think that great and decided improvements might have been made. And if persons dwell upon these things, they may bring themselves into a belief, that no improvement has been made upon Newcome's translation; but we persuade ourselves, that if candid judges will form their opinion, not upon a few *individual* cases, but upon the *general character* of the alterations, it will accord with the judgment which we have already expressed. After the remarks in our preceding numbers, we shall not be suspected of advocating the cause of the Editors when we say, that, in justice to them and their labours, the friends of the cause ought not to indulge themselves in "sweeping censures" of the I. V. but should content themselves with stating the particulars in which they are dissatisfied. The present benefit of the reader, and the future improvement of the Version, would alike be consulted by this plan; and the examination to which it would give rise, would in other respects be advantageous.

The Editors (Introd. §. i.) express their intention of noticing in every instance the rendering of Newcome where they leave it. In almost all cases they have done so; but in some few places they have left it uncertain what is Newcome's rendering, or even have altogether omitted to state it. Upon a very careful collation of the two Versions made for us by a young friend, we believe that the following are the only passages in which such doubtful or unnoticed departures occur: *Matt.* vi. 7. x. 23, 24. xi. 27. xiii. 39, 40, 49. (where N. has *world*,) xviii. 3, 17. xix. 17. (where N. retains the reading of the R. T. and P. V.) xxiii. 10. xxiv. 23. xxvi. 4. xxvii. 53. *Mark* i. 4. vi. 13. viii. 37. x. 35. xv. 6. *Luke* i. 32. 35. iv. 38. v. 32. xii. 50. xix. 39. xx. 21,

28. xxi. 7. xxii. 11. (in the last five passages N. has *Master,*) *John* i. 12. (*power to become*, N.) i. 17. (N. has *came*, and retains the common order of the verses,) i. 25*. iii. 13. (*who was in heaven*, N.) v. 35. (*He was a burning*, N.) x. 29. xiii. 37. xiv. 22. (*Rise*, N.) xviii. 8, 20, 21. xix. 11. xx, 19. *Acts*, iv. 16. viii. 32. xiv. 17. xvi. 31. *Rom.* iv. 25. ix. 5. (*as concerning the flesh*, N.) 1 *Cor.* iv. 9. ix. 20. xv. 37. 2 *Cor.* viii. 9. (*though———he became poor*, N.) *Gal.* i. 10. v. 21. *Eph.* vi. 21. *Hebr.* vi. 10. vii. 6. x. 34. xii. 3. xii. 25. (*him that uttered the oracles of God on earth, much more we* shall not escape, *if we reject him who* was *from heaven*, N.) 1 *John* i. 2. *Rev.* xiv. 7. xxi. 10.——In most of these instances the variation is completely unimportant; but in some as will be obvious to the reader, the change should have been very carefully noticed: we particularly refer to Matt. xiii. John iii. 13. Rom. ix. 5. 2 Cor. viii. 9. and Hebr. xii. 25. No one can suppose that the omission arose from any want of fidelity or of respect to Newcome's opinion, who observes the minuteness with which variations are noticed, and the numerous instances in which a preference is given to his own renderings, where yet an alteration is made in the text.

We are not aware that attention has been paid by the Editors to Newcome's Emendanda. These should surely have been used as his text; and departures from them noticed. In Matt. i. 1. we should then probably have had, *a table of the genealogy*; ch. vii. 27, *and struck against that house*; 1 Pet. iv. 19. *the keeping of their lives to him by well doing*. A few other small alterations are stated in the emendanda.

In our farther examination of the I. V. we shall first notice those passages which are of most importance with respect to doctrine; and next point out the chief of those renderings which at present appear to us exceptionable. We shall then make a few observations respecting the divisions, the punctuation, and the grammatical correctness of the Version.

The introduction to John's Gospel, is the first instance we meet with, in which the Improved Version takes a decidedly different direction from Newcome's with respect to the chief controverted point between the Unitarians and their opponents. In the general rendering of this passage in the I. V. we cordially agree. It is well known to most of our readers, that some eminent and excellent men have supposed that the *Logos* of John means the *wisdom of God*. Separately from the internal evidence against this rendering, the external is quite sufficient to overthrow it. We believe that there is *no* scriptural authority *for* it; and are certain that there is a great deal against it. Against the common rendering the verbal evidence is almost equally strong; and the general tenor of the scriptural evidence decides the point. For the rendering in the I. V. there is abundant justification, both as to al-

* In this and several other cases, a similar departure had been noticed a short time before; however the omission makes N. appear somewhat capricious in his renderings.

most every separate part of it, and as to the spirit of the whole. To us it has long appeared, that this passage, so far from being a proof of the divinity of our Saviour, is perfectly accordant with the doctrine of his simple humanity: and in one part best suits that doctrine (vs. 14.) We do not deny that, if the doctrine of his divinity be proved from scripture, this passage will admit of an interpretation accordant with it; but maintain that of itself it proves nothing. The chief difficulty rests in the first verse; "The word was in the beginning." On this rendering the apostle seems to assert that the word *existed* at the beginning of the gospel dispensation. Of this difficulty, we regret that the Editors have taken no notice. To us it appears probable, that the evangelist, full of his subject, began somewhat abruptly, and meant as follows, "In the beginning he was the word."—"A god" sounds to us very awkward, and we suppose it does to most readers; but it is assuredly correct. We do not affirm that it is necessary so to render the original; but it is as faithful as any other rendering, and it is required by the idiom of our own language, which appropriates the word *God*, when used without an article or dependent noun, to the Supreme Being.—In vs. 10. we should have preferred "the world became *enlightened* by him;" agreeably to a frequent use of γινομαι by this evangelist, to denote change of state. Perhaps it may be said that the same rendering best suits vs. 14. "and the word became flesh;" if it could be proved that the Logos was a pre-existent or divine being, which *became* (not was *united with* or *dwelt in*) man, this rendering would undoubtedly be the best.—But we must not forget our office; and we shall only observe that Mr. Simpson (in his Essays on the Language of Scripture,) points out three instances (not one however in the writings of this apostle,) in which he intimates that γινομαι is used in the sense of *proper creation*, viz. James iii. 9. Hebr. xi. 3. iv. 3. The first and third of these appear to be in point; the second is not: however, (though they in no way affect the argument in this case, in which Mr. S. and the I. V. agree,) these instances render it necessary to qualify a little the assertions in the notes on vs. 3. respecting the N. T. use of the word γινομαι.—On the whole, the text and notes of this passage, we consider as very just and important.

In John i. 15, 30. we find "for he is ην my principal." We have little to object to this rendering, except that it neglects the time of the verb: "for he was my principal or chief," would have been more literal. We expected to have seen in the note a justification of this departure from the original.

In the noted passage in John viii. 58. we are fully satisfied that the pronoun *he* is to be supplied. We only wonder that doubt has ever existed on this point. As to the time of the verb γενεσθαι, the case is less clear; and we should have been glad to have seen in the note at least, a reference to the Theological Repository, vol. iv. p. 348. where a writer who signs himself Discipulus, offers some strong arguments in favour of the old Socinian interpretation, and translates the passage, "before

Abram shall be Abraham I am the Christ," referring to the signification of the word *Abraham*, the father of many nations.

The translation of John xvii. 3. we deem exceptionable; "that they may know thee to be the only true God, and Jesus thy messenger *to be* the Christ." If the general plan of rendering be justifiable, we decidedly prefer, "Jesus whom thou hast sent." Newcome says "these words (Jesus Christ) seem to be a gloss;" and though we have expressed our hostility against critical conjecture, we must confess that we should be well pleased to see evidence that they were added by some transcriber as an explanation. However there is no such evidence that we know of; and we must take things as we find them. Now, though the sense of the rendering in the I. V. is very distinct and satisfactory, we want authority for the separation of Ιησουν χριστον. If the article had been inserted between, as in Acts v. 42. (notwithstanding the strong assertions of Mr. Middleton on John xvii. 3.) we should have considered it as justifiable; as it at present stands, we think the Primate's version preferable. —Perhaps it is desirable to inform the reader, that the words *to be* in the first clause, should have been in italics as well as those in the second.

In Acts iii. 13, 26. iv. 27, 30. we find the word *servant* introduced from Newcome's margin, instead of *son*. In this change there is scarcely room for doubt that the Editors are correct. The original παις is indeed ambiguous; and in several cases must be translated *child*; but no reason appears for the use of this word in reference to Jesus, if it were to mean the same with υιος so continually employed. In Matt. xii. 18. it is translated *servant* in reference to Jesus in the Common Version; and in Acts iv. 25. in reference to David. The other passages in which the word occurs in Luke's writings are the following: Luke i. 54, 69. ii. 43. vii. 7. viii. 51, 54. ix. 42. xii. 45. xv. 26. Acts xx. 12. in all of which the word signifies either *servant* or *young person*. Some of our readers may be glad to see the rest of the passages enumerated, in which the word is employed; and if they will examine them, they will be satisfied that it has no necessary connexion with the filial relation, but refers to the age or condition of the individual: they are as follows, Matt. ii. 16. viii. 6, 8, 13. xii. 18. xiv. 2. xvii. 18. xxi. 15. John iv. 51.

The rendering of Acts ix. 14. "who are called by thy name" is we think justifiable as far as the *words* are concerned, and necessary in reference to the matter of *fact*. We should however have been glad to see some farther examination of this point in the note on the passage.

The proper rendering of Rom. ix. 5. will be regarded as doubtful, so long as it is believed that Paul would apply the appellation "God over all blessed for ever" to the "Mediator between God and man, the man Christ Jesus," (1 Tim. ii. 5.) As there is no unambiguous case in which this apostle applies the epithet *God* to Jesus; and as in two passages at least, he speaks of him in a manner which precludes the idea that he regarded him as *God*, in the strict sense of the term, (viz.

1 Tim. ii. 5. 1 Cor. viii. 5.) still more that he regarded him as *God over all blessed for ever*, we ought, if his words will justly admit of it, to interpret them accordingly. Attempts have been made, and particularly by Mr. Middleton, to show that the passage agreeably to the Greek idiom, admits no other meaning than that of the Common Version. Were it so, it ought to be seriously considered, which is the more probable, that the apostle contradicted himself in a point of the first magnitude, or that he erred in a grammatical nicety. If we allow that the invaluable writings of Paul are best interpreted by each other, no difficulty can exist: and we have no doubt, that the first Christians felt no difficulty, and that the now common interpretation of the passage was not known in the earliest ages of the church. The matter of fact is, that though the rendering of the I. V. supposes (what actually is the case,) that there is considerable abruptness in the apostle's style of writing, yet it is perfectly accordant with the grammatical construction of the original; and as to the position of εὐλογητος, on which some stress is laid, it is to be observed that the doxology is at the close, and not at the commencement of a sentence, with clauses depending upon Θεος, as in other instances.

Here we find it requisite to suspend our examination till the next month. We are aware of the length of our article; and to some of our readers it must appear excessive; but there appears to us no medium between a general judgment, and a minute examination. We shall endeavour to finish what seems to us most material respecting the translation itself in our next number; and if room and time permit, shall add a few remarks on the notes. Our task is we find a laborious one; but it seems likely to answer some valuable ends, and if these should be answered, we shall ourselves be satisfied, and shall hope for the excuse of our readers.

ART. II. *Memoirs of the Life and Writings of the late Rev. W. Wood, F. L. S. and Minister of the Protestant Dissenting Chapel, at Mill Hill, in Leeds. To which are subjoined an Address delivered at his Interment, on Tuesday, April* 5, *and a Sermon, on occasion of his Death, preached on Sunday, April* 10, 1808. By Charles Wellbeloved. Printed at Leeds, for J. Johnson, Longman and Co. 8vo. pp. 197.

[*Concluded from p.* 163.]

There is no part of the volume before us that we have read with so much pleasure as the outline of a course of lectures which, in the year 1785, Mr. Wood began to deliver to the younger part of his congregation, and which occupied several years. We lament that we have not room even for an abridgement of the full account of them with which Mr. Wellbeloved has here favoured the public: it is an account, by which we are persuaded, he will lay every student for the Christian ministry, every pastor of a congregation, every affectionate and enlightened parent, into whose hands

these memoirs fall, under no common obligation. Mr. Wood was evidently, an impartial and diligent enquirer on theological subjects: his plan, and occasionally his sentiments, have an air of originality. However, with the freedom which we trust, will always characterize our review, yet at the same time, with a consciousness of our fallibility, we shall assign reasons for dissenting, in one or two instances, from his conclusions.

"Of the common distribution of the attributes of the great first cause into natural and moral, he disapproved. This appeared to him an inaccurate division, founded on an improper pursuit of the analogy of human nature, and he therefore represented all the divine perfections as alike natural to the divine essence." p. 28.

It is true, the common division is not merely inaccurate but dangerous, if by the use of it, we intend to convey an opinion that goodness, in its various modifications, is not as *natural* to the Deity as self-existence and almighty power. But surely, most persons who speak of the divine attributes under the heads of natural and moral attributes, only mean by these terms, to mark a distinction between those properties of his character which have a moral quality, and those which are either abstract or intellectual, between those which simply command awe and reverence and those which awaken mingled reverence, love and gratitude. For this purpose, the common distribution is easy and convenient. Absolutely correct it may not be: neither is any language that we can apply to such a subject, upon which we are constrained, after all, to avail ourselves to a considerable extent, of the analogy of human nature. The difference between Mr. Wood and those who employ the common division, seems on the whole to be a verbal and not a solid difference.

Still less are we satisfied with the result of his attempts to improve upon Mr. Farmer's definition of a miracle. He speaks to his class of the writers on this topic having erred from pursuing the *a priori* method of investigation; "first settling the character of a miracle from what they supposed to be the established nature of things, and then applying the facts to this pre-conceived idea." (p. 30.) Now really, we are not aware that the best writers on miracles, at the head of whom stands the learned name which we have just mentioned, fall under this accusation. Mr. Farmer carefully attended to the history of genuine and alledged miracles; and thence he settled his definition of a miracle, which definition is as much the issue of observation upon recorded facts as Sir Isaac Newton's definition of gravitation was the issue of observation upon facts that came within the notice of his senses. What Mr. Farmer supposes and requires, is that the common course of nature be, in some degree, understood; and he, with great judgment, remarks that a miracle, like every other event, must have a specific nature, must possess some property or other which constitutes it a miracle, and that till believers and unbelievers agree what miracles are, they will in vain join issue upon the question whether miracles have been wrought. Here certainly, is

nothing like the *a priori* method of investigation: we have only to consult the pages of history and the book of nature; and these are spread before our eyes. Not approving however of what had been already done, Mr. Wood "determined to try the better method of induction, the method so universally and successfully adopted by all natural philosophers.—He accordingly collected and arranged, in four classes, all the miracles recorded in the New Testament. The *first class* consisted of those in which Christ is represented as the agent,—the *second*, of those which had a clearly express reference to him, but in which he did not appear in any respect as the agent—the *third*, of those miraculous events in which the apostles appeared in some degree as agents, and the *fourth* of those in which they were not the agents, but the subjects." As the sequel to this classification, we expected a precise and comprehensive definition. In the absence of it, we have little more than further division and description. Miracles are first divided into two kinds, perfect and imperfect; and a perfect miracle is stated to be a prophecy instantaneously fulfilled (pp. 31, 32.) Now this view of the case is exposed to many objections: we content ourselves with taking two. First, it is totally irreconcileable with the texts which speak of Christ as *possessing and exercising power* no less than knowledge, with that, for example, in which he says that "*power* is gone out" of him, and with the very numerous passages in which he describes himself as *doing* supernatural *works*. And, secondly, it leaves the term *prophecy* entirely unexplained; whereas a prophecy is itself a miracle, *a miracle of knowledge*, of knowledge, as contra-distinguished from the generality of recorded miracles, which are miracles of power. We suspect that, in this instance, Mr. Wood was led astray by his habits of classification as a naturalist.

Some communications upon topics of theology he appears to have made to his celebrated predecessor. He had requested Dr. Priestley to "procure for him the loan of Stephens's folio edition of the New Testament;" and his correspondent observes to him in answer, "I am glad to find that you have a turn for works of this kind. There are too few of us that have it. The clergy are taking the lead of us in biblical learning. But then they have the means for it which we have not, and their subscriptions, &c. tie up their hands from other inquiries." We cannot forbear to notice this very singular, not to call it paradoxical, manner of accounting for the assumed fact. Be it admitted that the clergy are superior to the dissenting ministers in biblical learning, and that "they have the means for it which we have not." All this we fully understand, and in the main cannot controvert. But their subscriptions, &c. without doubt, have a tendency and effect the very opposite of what is ascribed to them by Dr. Priestley. For the most part, they tie up their hands from theological and biblical inquiries, and compel the studious class of them to seek a refuge in literary and scientific pursuits, in short, in almost any

other occupations than researches into scriptural divinity. Certainly, those of the English clergy to whom biblical learning is most indebted are the very men among them who are least of all devoted to subscriptions, &c. as such; and what has been done for this branch of criticism by those ministers of the church, who not merely approve of subscription to articles, but who subscribe with the greatest cordiality, and we believe, with perfect sincerity to the specific articles of that communion? We even go further, and are not ashamed of adding that the description of the clergy to whom we have just adverted, we mean the self-named *evangelical* class, hold biblical learning in no high repute; not perhaps without reason, so far as their tenets and their own credit with the intelligent public are concerned.

The assertion therefore, of Mr. Wood's illustrious friend, is the reverse of probability and fact, and seems to argue some want of observation upon real life:

"—quandoq; bonus dormitat Homerus."

As a votary of natural science, Mr. Wood attained no inconsiderable distinction. Soon after his settlement in Leeds, he formed a strong attachment to the study of natural history: but of all its branches, botany (the peculiar attractions of which his biographer has well described,) was that which he most zealously pursued. Nor was he unknown to the world, in the character of a practical botanist. pp. 50—58, 99—103.

He also fulfilled, with great honour and usefulness, the duties of a private teacher of the young. From motives worthy of himself, he resolved that "to at least a small circle of female youth he would endeavour to open some sources of rational and refined enjoyment:" the course of instruction through which they passed, occupied three years, and comprehended lectures upon history, geography, natural philosophy, grammar, the belle-lettres, natural history, the human mind, moral philosophy and the evidences of natural and revealed religion.

We shall transcribe here some remarks of Mr. Wellbeloved's, both for the good sense by which they are dictated and for the accuracy with which they represent on the one hand, the wants of schools, and on the other, the practices of certain mercenary booksellers and authors:

"—Mr. Wood found it very difficult to make a proper selection of class books for the use of his pupils. Of the numberless volumes which issue from the press, ostensibly indeed for the use of young persons, but in reality it is to be feared, for the sake of profit to the author or bookseller, few can serve the purposes of an enlightened instructor. Persons engaged in teaching are in general, the only persons qualified to compose for the use of teachers: but the daily labour of instructing seldom affords them leisure sufficient for the task; this falls therefore frequently into the hands of those who are incompetent to the business; and works are obtruded upon the public, read by instructors, and put into the hands of youth, containing materials arranged and collected without judgment, as injurious to the cultivation of a good taste as they are ill adapted to convey clear and accurate knowledge, and to assist the memory." pp. 70, 71.

The publications which Mr. Wood selected for his pupils, in the several departments of his lectures, are then enumerated: under that of history, *Beckford's*

history of Rome occurs, to which succeeds *Gibbon's decline and fall abridged*, by the author of the preceding. But this *abridgement*, which, in every view, is truly excellent, was made, if our recollection be accurate, by Mr. Hereford. The justness of the biographer's encomium on *Mehegan's history of modern Europe*, and of his censure of *the translation of it* by Fox, we can attest from our perusal of both. p. 72.

We further concur with him in opinion that Mr. Wood's method of teaching geography was peculiarly excellent; nor can we suppress the wish of seeing an elementary work, formed upon his principle:

"Geography—signifies a description of the earth, including its general form, and the divisions which have been made upon its surface, either by the hand of nature or by the institutions of men. His first object therefore, agreeably to this definition, was to make his pupils accurately acquainted with the part which nature had performed. With a map of the world before him, he pointed out to them the four great receptacles of all the waters which diversify and fertilize the surface of the earth: he then traced every smaller receptacle or basin formed by the confluence of many streams, and falling generally through one mouth into the ocean; and from the character and situation of these, he taught his pupils how to judge of the other natural features of the globe, such as the elevation of the land, and the course which that elevation follows." pp. 75—79.

As a member of society, Mr. Wood brought no discredit on the other important characters which he was called to sustain. He had early imbibed the love of civil and religious liberty, and was firmly attached by subsequent conviction, to the genuine principles of the British constitution. Proofs of this attachment his biographer has recorded in pp. 58—65, 129—131. Feeling it also ourselves, from experience of the practical advantages of the form of government under which it is our happiness to live, we rejoice that such a man was an enlightened and zealous and steady patriot; and we should do some injustice to the state of our minds if we did not embrace this occasion of declaring it to be our hope, as it was his, that the Protestant Dissenters will never again repeat their request for a repeal of the test laws, "nor quarrel with the great and substantial good which their native land offers to them, in common with all her other children, because she adds to it a trifling inconvenience and has given them a slight affront."

Sufficient has been said to prove that Mr. Wood was a well informed believer in divine revelation; and in several parts of the memoirs, we meet with facts which illustrate the influence of his Christian faith upon his temper, manners and character. In the bosom of his family, and among his pupils, in the intercourses of personal friendship, and in his connexion with the religious society of which he was pastor, in his patronage of every laudable undertaking which it was in his power to assist, but especially of institutions for the education of ministers among that class of the non-conformists to which he belonged, in his cheerful enjoyment of the blessings of life, and in his exemplary resignation under very heavy domestic afflictions, we find him at once highly estimable and amiable. Testimonies to his distinguished excellence we ourselves

have heard from men who widely differed from him in their views of Christianity. With the dissenting ministers at Leeds, he lived on terms not merely of good neighbourhood but of kind regard. Nor was it only from his brethren in the dissenting ministry that he experienced affection and respect. No common instance of generosity and catholicism, of delicacy and attention, in the behaviour of a clergyman to him, is recorded in pp. 111, 112. of this volume; and Mr. Wellbeloved informs his readers that "this clergyman was the Rev. James Scott, rector of Simonburn, in Northumberland, and a very frequent resident in Leeds."

In the main, these "Memoirs" are most honourable to the regretted subject of them, and to his affectionate biographer. Some effects of haste excepted, they are drawn up with much correctness of taste and judgment, are pervaded by a spirit of serious devotion and zealous friendship, and, we trust, will be eminently useful in animating theological students to steady diligence, dissenting ministers (the recommendations of whose office are well stated by Mr. W. in pp 184—185.) to activity, and dissenting congregations to judicious and warm concurrence with the efforts of their pastors.

Mr. Wellbeloved speaks of *ordination* as an apostolical service; p. 24. With those modifications which the difference of times requires, we are decided friends to the thing itself. Considering however, that it is not now accompanied by the communication of those extraordinary gifts which were confined to the first age of the church, we at least hesitate about the propriety of prefixing to it the epithet *apostolical*.

We can barely refer to our author's judicious observations on the inexpediency of liturgies in dissenting congregations, p. 92. But we cannot conclude this article without bestowing our humble meed of praise upon the society at Mill-hill Chapel, who seem to have been fully sensible of their honour and happiness in a relation to such a pastor as Mr. Wood.

ART. III. *Two Sermons, preached January* 1, 1809, *at Hanover Street Chapel, and January* 8, *at Worship Street Chapel. By Joseph Nightingale.* 8vo. pp. 47. Longman and Co.

These sermons are on the following subjects—*The effects of Time on the Condition of Man*, and *grateful Recollections of Divine Mercy and Goodness*; topics well suited to the commencement of the year, and ably handled, and forcibly urged by the author.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

CHRISTIANITY is the religion of love, and it is the religion now professed by the sovereigns of Europe. Whence then, may we say with the apostle, come wars and fightings among you? Is it not, that while Christ is in our mouths, his spirit is far from our hearts? To suffer, is a difficult trial in individuals, and much more so in crowned heads. Pride, ambition, a sentiment of degraded greatness, will hurry men into the greatest dangers. It has been our fate to witness the departure of the last of the Cæsars. The dominion, begun by that bad citizen Julius, and continued through so long a line at Rome and Constantinople, and then transferred with the title of Holy Roman Empire to Germany, has, in our days, in a very wonderful manner, ceased to exist. The last of the Cæsars put an end to his own political existence. He resigned his sovereignty in the holy Roman empire, absolved the kings and princes under him from their oath of allegiance, and retired to the government of his own paternal estates. He could not however brook the loss of title, and ceasing to be an emperor, as the head of the German empire, he assumed the title as sovereign of the Austrian estates. The title is not a commendable one, for it conveys to us the idea of a general at the head of his troops, not of a king, the head of a well-regulated state. This title might in some degree soothe fallen greatness; but title alone will not satisfy ambition; and the Austrian emperor, comparing his present territories with the vast domain of his ancestors, required no small degree of Christian forbearance to reconcile himself to his condition. and to enable him to consult the welfare of his remaining subjects.

The house of Hapsburgh boasted of the pre-eminence among the families of Europe. As head of the holy Roman empire, his political supremacy was allowed, not only by those under him, but by the independent nations. The Low Countries and the Milanese, those jewels in his crown, have been wrested from him, and the people of those regions bless the day which caused the revolution. Vienna, which gave command to regions and cities to the west of it, now sees itself almost at the western frontiers of its master's territories. Austria, Bohemia, and Hungary, are his chief supports: as you go further to the east, his subjects lose in civilization, and consequently in usefulness. With the other great resources, the house of Hapsburgh could not resist the attacks of that king of kings, who, like Nebuchadnezzar, has created to himself this title, and imitates him in the rapidity of his motions, and the greatness of his conquests. If Hapsburgh was inefficient before the power of Buonaparte was consolidated, what can he do against his numerous and disciplined armies, against that energy which it is impossible almost for an Austrian cabinet to excite at home, or to resist from abroad?

The trial is however to be made. Rumours have long been in circulation of a dissention between the Austrian and French cabinets. A proclamation has arrived in this country from the Archduke Charles, which may be considered as a declaration of war; and it is reported, that his troops have entered Bavaria. Of the German kings, no one has as yet publicly stepped forward, to our knowledge, but the king of Wirtemburgh, whose queen is the princess royal of England; and this king has stated to the ambassadors of foreign courts, that the imperial conduct towards him is a manifest indication of hostile intentions, a complete rupture of all diplomatic relations and a formal declaration of war. This readiness cannot but be highly flattering to Buonaparte, who has left Paris, and will probably, with the empress, receive soon the highest honours at Stutgard.

What are the ostensible and what the real grounds of war between France and Austria, the proclamation of the Archduke does not sufficiently state. The deliverance of Europe by the soldiers under his banners is but a stale topic. If it is wished by this expression, that the house of Hapsburgh should regain its wonted influence in Europe, what man, at all ac-

quainted with the politics of that family, could wish for such an event? Will the Milanese, will the Brabanters, will any Germans flock to an Austrian standard? The two former countries are released from a yoke which they bore with the utmost impatience, and which was pressed upon them by barbarian soldiers. Germany has got rid of a variety of feudal tenures, and would dread the restoration of its former system. We see nothing in the moral world, that can give the least encouragement to Austria; and what its physical resources may be, to judge from the past, they must be little able to cope with its adversaries. As the die is however cast, we cannot suppose that the archduke could enter into this conflict without having made a calculation on the probability of success.

The archduke is generalissimo of the forces. If by this is meant, that he is released from the trammels of the Aulic council, he will have a better opportunity of shewing his skill in the art of war. But, when we contemplate the power of his antagonist, the discipline of his armies, the superiority of his tactics, the skill of his generals, the brilliancy of his fortune and the improvement in the condition of every country which has submitted to his arms, we can place but little confidence either in the skill of the generalissimo, or in his vague promises of liberty. What, indeed, is the liberty contended for? To change the influence of one family for that of another, a Buonaparte for a Hapsburgh, a rising for a falling dynasty. We shall not be in the least surprised, if Buonaparte is in Vienna before our next report, and this city should cease to be the capital of the Austrian dominions. If the house of Hapsburgh does not follow the fate of that of Bourbon, it will be reduced to a level with that of the kings of Germany. Supplications are said to have been made to England for money, which can arrive at Vienna only about the time to replenish the coffers of the French emperor.

The banks of the Danube will be the scene of warlike exploits. Sweden was in danger of being overrun by the troops of its eastern neighbour. The meditated blow has been stopped, and there are some hopes of its being rescued from ruin. This country has afforded another lesson to the sovereigns of the earth, and teaches them, what Wisdom some thousand years ago proclaimed from royal lips: By me kings reign and princes execute justice. The king of Sweden is now a close prisoner. The duke of Sudermania, his uncle, has assumed the reins of government, and has convoked a diet. Whether we shall see another trial of a crowned head, a formal deposition, an execution; or whether the king's actions will be ascribed to insanity, and the usual confinement of such unhappy persons be his lot, time must determine. The diet will naturally inquire into the causes of the calamities that have befallen their kingdom; the loss of their German territories and of Finland; to whose pernicious councils are they to be ascribed, or are they to be attributed to the unforeseen and irremediable events of war? If greater events did not press upon us, Sweden would occupy a great deal of public attention. There is much of freedom in the constitution of this country, but the inroads upon it have been severely felt. Russia has consented to an armistice, which will probably be followed with peace, and Sweden will return to its ancient line of politics. The great point for this unhappy country to obtain, is a good government; and it may then recover from the wounds inflicted upon it either by the indiscretion or the want of intellect of its sovereign. He has shewn the flighty disposition of a Charles the 12th, without any of his martial virtues; and his politics were of little weight in the great disputes of Europe, though they redounded to his own injury.

Russia retains its usual position, though reports have arrived, that its emperor has been assassinated, and that its nobles are anxious for a re-union with England. This mode of redressing real or pretended grievances is too common in despotic countries, and receives therefore a ready belief; but we cannot see sufficient grounds for it in the state of the country; and the emperor, with the example of his father and grandfather before his eyes, both of whom came to an untimely end, will surely be upon his guard against a similar catastrophe. The part he is to take in the Austrian quarrel might excite more attention: for it is not probable, that the French have entered into it without having sounded his disposition upon this subject.

Spain presents to us a melancholy picture. The horrors of war are likely to reign for a long time triumphant. Reports are on float of resistance to the French in the Gallicias, but the extent of it is not easily ascertained; and to the

south of Madrid, it is certain that they have met with considerable success. Their whole force will soon be directed against the strength of the junta at Seville, and from the experience of the past, little can be expected from its exertions. The question must come home continually to the Spaniards, what are we fighting for? Is the contest merely between a Buonaparte and a Bourbon? am I then greatly interested in it? Is it between the rectification and the maintenance of abuses, by which my country has been evidently depressed; from whom is the one to be expected, the other to be dreaded? Buonaparte has already diminished the grievous burden of the church, and removed altogether the horrors of the accursed Inquisition. What on the other side has been performed? what has been promised? These arguments must have their weight, and all the information communicated by our unfortunate army, tends to shew, that the Spaniards feel their effect. Had their leaders called a Cortez at the beginning, and when the spirit of the people was roused; had they set themselves in good earnest to produce a reform; had they animated instead of damping the ardour of the people; had they promoted instead of discouraging the liberty of the press, every thing was in their favour; they might have maintained their ground: every thing now seems against them, and they will probably be governed in a better manner by a Buonaparte than a Ferdinand. At any rate, the cause of religious liberty will be a gainer. Popery will receive farther depression; and this is of far more consequence to mankind, than the rise and fall of families.

If Spain presents but faint hopes to the politician of resistance to French influence, we cannot flatter him that Portugal will in the end be more successful. Strong proclamations have been issued in that country, and armies have been formed. If we believed all the reports, the Portuguese would be a match for the French; but with all this prowess, Porto, the second city in the kingdom, is in possession of the French, and it was taken by a very small force, and without scarcely any resistance. It is difficult to ascertain at a distance the strength of a country. We know only, that the old government of Portugal was a very bad one, and that the country was overrun by priests and monks. Effects naturally flow from causes; and what must a bad government and church influence produce?

In this perturbation of states, France, which was lately so forlorn and desolate, as to have been excluded by the wild Irish orator from the map of Europe, preserves the utmost tranquillity within, raises troops by conscription without alarm, and its sovereign leaves his capital for remote expeditions without the least dread of insurrection. His subjects are full of activity; the arts, sciences and manufactures, flourish; and the utmost encouragement is given by government to every exertion that can promote the prosperity of the country. The emperor has however received some mortifying checks from our arms. The British navy has shewn its superiority on his shores, and destroyed his vessels in the sight of his subjects. Four ships of the line have been burned on his coasts, and seven others compelled to take refuge up the river, opposite to the isle of Aix. In the conflagration of the ships, the newly-invented rockets of Mr. Congreve were used; and they are said to be of very great efficacy. How far this invention is deserving of encouragement from a marine power, is a subject deserving of enquiry. Its effects may in a future age be recorded, as an exemplification of that power, by which the arrogant designs of man are kept within due bounds. Thus the casual mixture of a few simple ingredients, in the cell of a friar, destroyed the combinations of knights in armour; and in consequence of these rockets, the seas may be delivered from the burdens of floating batteries, vomiting forth death and destruction. But, the exertions of talent in the arts of destruction, are not without some attendant good. In consequence of his researches into the pyrotechnic art, Mr. Congreve is said to have discovered a rocket, by which he can illuminate a space three miles in extent, in eight minutes; so that a ship may in the night be made sensible of impending danger.

Another blow will be felt by the French emperor, which has been struck in the West-Indies, and has taken from him the island of Martinique. The other islands will probably follow, and thus France will see itself without ships, colonies, or commerce. But, if foreign commerce is gone, its internal commerce must be great, and its influence in Europe will predominate. How far the

gain of the island may be of advantage to us is a doubtful question. Our West-India planters will not be very desirous of the influx of sugar and coffee into our ports from so large an island. In Jamaica, the disputes between the governor and assembly are likely to be arranged amicably; and the very strange law with respect to places of worship, in which slaves make their appearance, has by this time died a natural death. The history of this law and its effects deserves investigation.

In the United States, the new President has taken his seat, and addressed the senate in an inaugural speech. In it he expresses his gratitude for the confidence reposed in him by the deliberate and tranquil suffrage of a free nation; justifies the policy pursued in the difficult circumstances in which the nation had been placed; declares his resolution to cherish peace and friendly intercourse with all nations; of corresponding intentions to maintain sincere neutrality towards belligerent nations; to prefer amicable discussion to the appeal to arms; to support the constitution; *to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction; to keep within the requisite limits a standing military force, always remembering, that an armed and trained militia is the firmest bulwark of republican governments; that without standing armies their liberty can never be in danger, nor with large ones safe;* to favour the advancement of science and the diffusion of information; and to promote as much as possible the civilization of their western neighbours. He concluded his speech with a well-turned compliment to his predecessor in office, and with due submission to that Almighty Power which could alone ensure prosperity to a country.

It is with great pleasure, that we perceive the spirit which pervades the speeches of the American presidents. It is such as ought to inspire a freeman speaking to freemen. It is the dawn of those glorious times, when, throughout the whole world, man shall be treated as a reasonable being, and force and fraud shall give way to the nobler motives of obedience, the prosperity of the whole, and love to each other. The corruption of a few cannot for ever predominate over the happiness of the many; and, if America shall continue to exhibit similar examples, her influence will be great in the future government of the world. It is with concern we find, that the differences between this country and the United States are not completely reconciled. The two nations are formed for each other's welfare; and mutual commerce would increase their comforts, and that friendship, which arises from sameness of language and similarity of manners. If, however, war should break out, the United States will have their compensation in our northern colonies, and we in the ruin of their commerce: a miserable compensation this on both sides; as far from true politics, as it is from the principles of our common Christianity.

At home, the feelings of the people, excited by the late displays of corruption, have manifested themselves in very strong terms, but not in stronger terms than the occasion required. Counties, cities and boroughs, have had their meetings, to vote their thanks to Mr. Wardle for his truly patriotic exertions, and to express their sentiments on the necessity of a parliamentary reform. In some places, the mayors have refused the use of the common hall, as at Northampton, of which place the chancellor of the exchequer is representative; but this did not prevent the meeting from taking place, and the people voted their abhorrence of the ministerial conduct, and the flagrant corruption that had been manifested. Probably, every corporate body and county in the united kingdom will come forward on this occasion, and never was an occasion which more justly required it. Indeed, if the late transactions did not open the eyes of the people to the necessity of a reform in the House of Commons, it is impossible that the evil should do otherwise than increase, and increase to such an extent, as to be the absolute ruin of both king and people. The dreadful blow struck at the vitals of the constitution, by the establishment of septennial parliaments, and the admission of the dependents of the executive into the House of Commons, have produced all the evils the nation now so justly complains of; nor can they be removed, unless it returns to the true principles of the constitution. Jobbing for seats in parliament, trafficking for places, unlimited confidence in ministers, wasteful expenditure, these are the natural fruits of the violation of the constitution. And to make a House of Commons of that use for which it was designed, its dependence on the people

must be kept up by short parliaments, and by preventing any of its members from looking to the rewards of a minister for his vote, instead of the honour to be derived by a faithful discharge of his duty to his constituents.

In the House of Commons, Sir F. Burdett brought forward an enquiry into a very curious purchase and disposition of land near Chelsea hospital, which wears all the appearance of a job. He stated, that government had purchased a piece of land for the use of the hospital, of which when they had given a small piece to the hospital, they made over a lease of the remainder for a great number of years to Colonel Gordon, at a price totally inadequate to its value. On this account, he moved for the copy of the treasury warrant under which the grant alluded to had been made. Mr. Long, a commissioner of the hospital, declared that every thing had been done which the act required respecting the grant of lands, and he believed that if the ground had been put up to auction, better terms could not have been obtained, and he moved for papers to confirm his opinion. Sir Oswald Mosely having been at the place, reprobated the grant as a great injury to the infirmary of the hospital. Mr. Huskisson supported the grant. The chancellor of the exchequer accused Sir F. Burdett of being always jealous of people in office, and of viewing the proceedings of administration with a very prejudiced and jaundiced eye; he insinuated, that Sir Francis, instead of surveyors, should be consulted, and was confident that all his aspersions would be refuted by the papers to be produced. General Tarleton thanked the baronet for his motion, and declared that nothing could reconcile him to a grant that interfered with the comforts of the meritorious inhabitants of the hospital. Sir F. Burdett noticed the irregularity of the minister in imputing improper motives to a representative, which required the speaker's interference. Arrogance, he said, might be imputed to him for differing from surveyors, but he still retained his opinion, and requested the members of the house to form their own judgment by ocular demonstration. Physicians might say that a wall, eight feet high, built so as to interrupt the free circulation of the air, was not an injury to an infirmary, but no man of common sense would believe them. The rent too of 52l. a year, was a paltry sum to be put in competition with the elegance of a building, and the comfort of old soldiers. He had rather pay the money out of his own pocket, than suffer such an injury to be committed. As to the jaundiced eye, he should continue to look with jealousy on the conduct of ministers, from a conviction that, for many years, the public interest had not been consulted as it ought, and as long as he sat in that house he must perform the duty of an honest representative. Compliance with forms was consistent with the grossest mal-practices. The chancellor, in reply, apologised for his expressions, at the same time stating, that the stigma of a job might be some excuse for irritation. The motion of Sir Francis was carried, as was that of Mr Huskisson for more papers; and the debate sent multitudes to see the ground, who were studiously excluded from the view of it. It is said, however, that the motion has made a great alteration in the plan of the ground.

Lord Folkstone was not so successful in his attempt to obtain a committee to enquire into corrupt practices, and to report the same to the house. He was opposed by both sides, and the chancellor of the exchequer brought forward a curious argument, that the house ought only to look prospectively, and see what remedy was necessary. Lord H. Petty, Mr. Tierney, Mr. Ponsonby, Mr. Secretary Canning, were all indignant at the motion, thinking the power too great, too much like an inquisition, as injuring government in the public mind, as tending to represent all parties as rogues alike, as affecting the characters of persons now in the grave, Mr. Pitt and the Marquis Cornwallis. On the other hand, it was defended by Mr. Whitbread as necessary, to shew by what means they obtained their stations in the army, navy and church; by Mr. Hutchinson, that abuses might be corrected, under whatever government they might exist, or have existed. Mr. Parnell would give his vote to this or to a motion of a much greater extent; and Mr. Foley heartily approved of it, as the people had good reasons to suspect the government of the country. On a division there appeared,

For the motion - - -	30
Against it - - - - -	178
Majority against it - -	148

OBITUARY.

Mr. William Rathbone.

[The following account of Mr. Rathbone, commonly attributed to Mr. Roscoe, is taken from the *Athenæum* for March, vol. v. p. 260. We copy it by desire of a much-respected *Friend*, who has added to it a few notes. EDITOR.]

The commemoration of departed worth is a debt due no less to the living than to the dead, and it would be unjust to the present age to suffer the virtues and talents of one of its brightest ornaments, recently withdrawn from it, to pass away without particular notice.

WILLIAM RATHBONE, who died on the 11th day of February, at his house at Green Bank, near Liverpool, was the son of William Rathbone, a respectable merchant, of Liverpool, and one of the religious society of Quakers, from whom he inherited that uprightness of heart and benevolence of character by which he was himself so eminently distinguished. Although engaged at an early period in active business, which he pursued with strict regularity, and for many years of his life with unremitting industry, he yet found leisure for the cultivation of his mind in many of the most important branches of human knowledge. Endowed by nature with kind dispositions and an excellent understanding, his great view throughout life was to promote, as far as his situation would permit, the true honour, interests and happiness of his fellow-creatures; an object which he endeavoured to accomplish not merely by unceasing works of charity and benevolence within the sphere of his personal influence, but by a steady, uniform and unshaken attention to all those great principles of right and justice upon which are founded the security, respectability and prosperity of the human race.

Throughout the political, moral and religious storms and commotions which have now for so long a period agitated the civilized world, he was a rock that felt no change. Whenever the rights and welfare of others were in question, whenever oppression was to be withstood, or intolerance opposed, it was unnecessary to ask for his assistance, or to enquire what was his opinion. His hand and his heart, every faculty of his body, and every energy of his mind were ready in the cause. In the year 1792, when the fate of Europe depended upon the turn of the balance, when a wise, temperate and enlightened decision might have preserved the world from unspeakable calamities, and given to this nation the honour of having patronized the cause of rational freedom and of limited monarchy, he was among the first who in his native town of Liverpool endeavoured to impress upon the public mind the expediency of avoiding a war with France. At a general meeting of the inhabitants, called by the Mayor in the month of December in that year, his exertions, with those of other friends of liberty and peace, induced the meeting to vote an address to his Majesty, expressive of their gratitude to him for having so long preserved to them the blessings of public tranquillity; and their earnest hope, that no circumstances would induce him to implicate his people in affairs foreign to their interests, and fatal to their repose. The question was three times put, and as often carried in favour of the address. The populous town of Manchester followed; a similar address was there proposed and carried, and the example thus begun might have extended still further; but although such was the sense of the majority, yet the same circumstance which has occurred in other places, of a riot in favour of the existing administration, took place on this occasion in Liverpool, and the address, although voted by the meeting, and left for the signature of the inhabitants at the town-hall, was torn in pieces by a lawless mob and scattered through the streets. How fully the apprehensions which were then expressed of the consequences that must ensue from involving the country in a war have been since realized, the present situation of the manufacturing and commercial part of this county, and the thousands of industrious

Mr. Rathbone.

labourers who are thus deprived of the means of subsistence for themselves and families, but too fatally shew. Another meeting of the inhabitants was sometime afterwards called by the Mayor, in one of the squares of the town, in order to consider of the propriety of addressing his Majesty to dismiss Mr. Pitt and his colleagues from his confidence and councils; when, upon a motion made to that effect by a very respectable and independent individual, Mr. R. endeavoured to address the meeting in its support; but such was the dread which the partizans of administration entertained of his talents and his eloquence, that they employed a great number of persons to prevent, by noise and clamour, his being heard. After repeated attempts he was obliged to desist; and the Mayor declared that he could not determine whether the motion was carried or not, and dismissed the meeting without a decision.

The monopoly granted to the East India Company, and the exclusion of British subjects from a lucrative trade, to which even foreign nations were admitted, were subjects which had long engaged his particular attention. In the year 1792 he had taken an active part at a meeting of the inhabitants of Liverpool, when certain resolutions were entered into, expressive of their sense of the injuries which the country suffered by such monopoly. These resolutions, drawn up by one of his intimate friends who is now no more, but whose character is well known to the public by his literary and scientific acquirements, are deserving of notice for their assertion of general principles, and the enlightened maxims of commercial policy which they inculcate. The inefficacy of this effort did not prevent Mr. Rathbone from making another attempt to call the public attention to this momentous subject. In the course of the year 1807 a meeting of the inhabitants of Liverpool was held in the town-hall, at which he presided, when he laid before them a full exposition of the affairs of the East-India Company, and proposed that addresses against the new loans required by them should be presented to both houses of parliament, which were accordingly carried at a most numerous meeting; one person only holding up his hand against it; a circumstance which drew upon him the notice and disapprobation of the assembly; but which Mr. Rathbone no sooner perceived, than with that kindness and promptitude which were habitual to him, he exclaimed, "You are right, Sir, in thus avowing your opinion; minorities are often virtuous."

One of the latest efforts of this Champion of peace and good-will on earth, was to remove the obstacles which have unfortunately prevented the usual intercourse between this country and America, a subject in which, from the nature of his commercial concerns, as being extensively engaged in that trade, he was most peculiarly interested; but which he considered in a public view, as it regarded the happiness of two countries formed to be of the greatest service to each other in their commercial relations; no man living being more free than he was from the narrow views of selfish advantage and private interest. In a declining state of health he offered himself to an examination on this subject, and accordingly delivered his evidence at the bar of both houses of parliament; but although the information there given by himself and others proved, to the satisfaction of all impartial persons, the inefficacy of the measures adopted by the Orders in Council, either to counteract the effects of the embargo, or to promote the interests of this country; and although the facts there proved were enforced by the eloquence of many members of the greatest respectability and talents, yet no beneficial effect whatever was produced, and the Orders in Council yet remain, to second the views of our enemies and to starve our own countrymen.

To such a mind as that of Mr. Rathbone, it was impossible that the great question of the slave-trade, which so long agitated the kingdom, could be a subject of indifference.—On this question his excellent father had taken an active part, as may be seen by Mr. Clarkson's history of the abolition; but the efforts of the late Mr. Rathbone were not less decisive or less effectual; and it is to be attributed in no small degree to his bold and persevering opposition to it, and to the strong and impressive manner in which his opinions were avowed, that even in the town of Liverpool, the very place which was the centre of that trade, a powerful body was raised against it, and proper sentiments of natural right and justice in-

stilled into the public mind.* That he lived to see the success of this measure was the greatest triumph which he ever enjoyed, as, independently of the immediate benefits to which it gave rise, it afforded him reason to hope that there was in this country a fund of integrity, humanity and good sense, which, under all emergencies would be found adequate to its preservation.

Nor did he view with indifference the municipal concerns of the town in which he resided. For a long series of years a select body of the corporators have taken the administration of the affairs of the town into their own hands, excluding therefrom the burgesses at large, and under the name of a common council have elected their own members, and claimed the right of making bye-laws for the government of the town. These pretensions were opposed, as inconsistent with the existing charters, by a great number of the freemen, and even by some respectable members of the select body, and Mr. Rathbone took a conspicuous part in the assertion of the rights of his fellow burgesses. A voluntary subscription was entered into; the questions were put into a course of judicial proceeding, and that respecting the right of making bye-laws was tried at Lancaster, and a verdict given in favour of the burgesses at large. On a motion in the Court of King's Bench, a new trial was directed, and the cause went again before a jury, who returned a similar verdict to their predecessors. The Court of King's Bench was again moved, and a third trial was ordered, but the strong indications thus given that the claims of the burgesses would not ultimately prevail, induced them to relinquish the contest, and the select body still continues to exercise the complete direction of the concerns and finances of the town. These local contests occurred at a period when Mr. Rathbone was in the full vigour of his powers. At the numerous assemblies held on these occasions he frequently addressed the freemen of the town, and the torrent of his eloquence was irresistible. The force of his arguments, the clearness of his demonstration, and the urbanity of his manner, overpowered all resistance, and enthralled all hearts; and the applauses he received whenever he spoke were as involuntary as they were sincere.

Mr. Rathbone had been strictly educated in the religious profession of which his parents were members, to which he had himself invariably adhered, notwithstanding an extensive and intimate intercourse of friendship with many persons of different religious persuasions, and had evinced himself an active and useful member of their society; † but of late

* Yet were the late Mr. Rathbone's zealous and successful efforts in favour of this great cause of justice and humanity, wholly unnoticed by Mr. Clarkson in his history of the abolition, in which other instances of a similar want of impartiality are observable, and particularly his inadequate and disproportionate estimate of the services of that illustrious philanthropist, patriot and statesman, Charles James Fox, when compared with the praises he has bestowed on the less earnest, and less efficient exertions of his political rival. A minister, who, during the long and eventful period of his administration, evinced by the most unequivocal proofs, the uniform efficacy of his influence over the legislative body, on every question respecting which he professed a warm interest, *excepting that of the abolition of the slave-trade!*

I cannot close this note without recording the lively interest Mr. Rathbone manifested, in consonance with his uniform sentiments and conduct, in endeavouring to rescue his native town from the opprobrium under which it had long laboured for carrying on the African slave-trade; by earnestly and successfully supporting the election of Mr. Roscoe, the eloquent and avowed enemy of that detestable traffic, as one of their representatives in parliament at the general election in 1806. V.

† The correctness of this statement cannot justly be questioned. At the same time, to prevent misconception, it may be proper to state, that Mr. Rathbone never took any very active part in the administration of the discipline of the society. His feelings would rather have prompted him to endeavour to moderate, as he occasionally did, than to encourage the temper and spirit in which it was sometimes enforced, in violation of the rights of conscience, and even to the exclusion

Mr. Rathbone.

years some transactions took place in their proceedings in Ireland, which he conceived to be inconsistent with that degree of religious toleration, and that right of private judgment in religious matters, on which alone any dissent from pre-existing establishments can be rationally defended. In the course of these proceedings it appeared that some difference of opinion had arisen amongst the members of the society as well on points of doctrine as of discipline: in consequence of which a considerable number of them had been excluded, and others had voluntarily withdrawn themselves from the association. Under these circumstances, which tended not only to diminish the numbers of the society, but to bring it into disrepute, especially as those separating from it were persons of respectable character and religious dispositions, Mr. Rathbone thought that by a clear statement of the transactions which had taken place, and a calm, temperate, and impartial comment upon them, it might be possible to heal the breach. But in taking upon himself this task, he had yet higher views; and whilst he endeavoured to shew forth by argument and authority, *the real value of ceremonial forms and observances*, he determined to assert to the utmost of his power the *sacred right* of every individual to judge for himself in religious matters, and the *important duty* of exercising this right without fear of temporal consequences. His strong judgment and enlightened mind had indeed convinced him of the great and most important truth, that until there be a perfect and acknowledged freedom of opinion on religious subjects, until every one can allow his neighbour to judge and to act in his spiritual concerns by the dictates of his own understanding, without any diminution of kindness and good-will towards him on account of his dissent, the causes of alienation and enmity can never be removed, nor the true principles of Christianity ever be established. Under these impressions he published in the year 1804, *A narrative of events that have lately taken place in Ireland among the society called Quakers.* (8vo. *Johnson*, pr. 4s. 6d. *boards.*) In the compilation of this work he paid the most scrupulous attention to the authenticity of the facts which he recorded, accompanying them with observations which sufficiently display the liberality of his sentiments and the benevolence of his heart. To revive this subject is as foreign to the purpose of the author of these remarks, as it would be unsuitable to that of the present publication; but it would be unjust to the character of Mr. Rathbone to pass it over, without presenting to the reader, in his own words, his general view of the nature of true religious *unity*, which may be sufficiently collected from the following passage in that work.

"Instances of cordial and long cemented friendship, between liberal and virtuous minds, who neither hold *similar opinions*, nor practice *similar forms* in matters of religion, are sufficiently frequent to shew, that *unity* in forms and opinions, is by no means essential to that bond of union.—The nature of *wisdom and folly*, *truth and falsehood*, *virtue and vice*, are indeed irreconcileably opposed to each other; and the necessary result is, that among their respective votaries, whether of *the same* or of *different* societies, *unity* must be unknown.—But among those, who are happily habituated to regard the GLORY OF GOD, and the GOOD OF MANKIND, as the predominant objects of their pursuit, is it not obvious, that there can be no differences about *forms and opinions*, respecting which they are likely to feel, *or would be justified in feeling*, great anxiety, on behalf of each other? There is indeed *one point*, beyond all others, pre-eminent in importance, concerning which their labours and their prayers, for each other, can never be unnecessary or unseasonable; and this is UNITY in that sentiment which represents *the favour of our merciful Creator*, and an

of virtuous members from the benefits of religious communion for supposed errors of judgment; and especially for a voluntary compliance with the law of the land in the payment of tithes, with regard to which the leading disciplinarians in the society are recently become more active, rigid and intolerant, than formerly; to the great dissatisfaction of many of their cooler brethren, to whom it is obvious such measures may produce unsound conformists, but can never enlighten the mind, purify the affections, or increase the real influence of true religion, the religion of the gospel. V.

increasing participation of his divine nature, through all the successive periods of eternal existence, by means of a progressive improvement in intellect and virtue, as objects infinitely more momentous than any which this world can present."—

This publication was not however attended with the beneficial consequences which its benevolent author wished. Instead of adopting the ideas which he had endeavoured to inculcate, the society considered the work as derogatory to the character and injurious to the interests of their body, and proceedings were had upon it, which terminated in his disunion from them as a religious community. These proceedings were afterwards published by Mr. Rathbone, under the title of "*A Memoir of the proceedings of the Society called Quakers, &c.*" (8vo. *Johnson, pr.* 2*s.* 6*d. boards.*) In this work is contained his defence, as transmitted to the society prior to his expulsion, in which he has ably vindicated his own opinions and conduct; but rather with a view to justify himself in the judgment of the candid and impartial of all sects, than with that of averting the disunion with which he was threatened. In fact, the separation was become as necessary to him as to the society; and as he could not prevail upon its members to approve of his sentiments and adopt his recommendations, he felt no regret, except what arose from his unalterable regard and friendship for the individuals of that body, at being deprived of all further connection with them.*

It will perhaps be supposed that in times like the present, the political discussions in which Mr. Rathbone had been engaged would excite no small share of resentment in those whose opinions and conduct he opposed. But whatever might be the animosity thus produced in the minds of others, it is certain that they occasioned no feelings of personal hostility and resentment in his own. On the contrary, the philanthropy of his character induced him to feel a general affection for all mankind, and the generosity of his disposition led him to compensate those with whom he differed in opinion, for the opposition shewn to them, by an additional share of kindness and respect. In asserting his own sentiments he always did justice to the motives of those from whom he differed, and as he was not conscious of, so he never expressed those angry feelings and that vindictive spirit which characterize the contests of the present day, whether literary, political, or religious. The same indulgence and toleration which were habitual to him, he

* The expulsion of Mr. Rathbone in the year 1805, was not the act of the Society *in a collective capacity*, but of the particular meeting for discipline of which he was a member; whose decision would most probably have been reversed, had Mr. Rathbone inclined to avail himself of the right of appeal, which is always allowed in cases which affect the civil or religious rights of individuals.

But if the publication of so temperate, judicious and candid a work as his Narrative could not be tolerated by them, he had no motive for wishing to restrain their disposition to expel him, excepting the desire he felt and expressed, that they might not, by such an unwarranted act, wound their own reputation, and in some measure that of the Society.

Notwithstanding this decision and some others which militate against the exercise of the rights of private judgment, that Christian liberty is, *with some singular exception*, as freely allowed to its members, in this, as in most other religious societies. Not that I attribute to this cause the continuance of Mr. Rathbone as an acknowledged member of the Society for the long period of thirteen years after his public profession of the Unitarian faith; having been, ever since the year 1792, a member of the "London Unitarian Society for promoting Christian knowledge and the practice of virtue by distributing books," and his name annually published as one of their members.

And although he justly deemed it of little importance whether the early Quakers and their approved authors, clearly and explicitly stated and taught that great and fundamental tenet of the primitive Christian faith; it is well known he considered their works as generally in unison with that infinitely important doctrine, and opposed to every received hypothesis of a distinction of persons in the Deity. V.

wished also to see displayed in the conduct of his friends; and an ungenerous remark or an illiberal censure, even on an avowed adversary, never passed without his animadversion and reproof. He well knew that virtue and benevolence are not confined to any one class of political opinions, or to the precincts of any one religious sect; and when the indications of these appeared, he was ever eager to do them justice. That this temper and conduct smoothed many of the asperities to which the inflexible assertion of his own principles gave rise, cannot be doubted; and he will long continue to be held in affectionate remembrance by many, who whilst they differed with him on essential points of belief and conduct, yet loved and venerated the man If, amongst those harsher spirits, who, convinced of their own infallibility, can make no allowance for the dissent of others, there were some who considered his principles with abhorrence and his talents with dread, their violence or injustice produced upon his calm and dignified mind no reaction of a similar nature; insomuch that few persons have so uniformly practised throughout life that great christian maxim, which if adhered to by others in an equal degree would lay the basis of human happiness, "*To love your enemies — to bless those that curse you—and to pray for those who despitefully use you and persecute you.*"—

The character and conduct of this distinguished friend of liberty, humanity and peace, and the direction which he gave to his talents, were such as to have left, on his own account, no cause of regret amongst his surviving friends. His mission is performed; and from a life of care and anxiety, attended with no common share of suffering from bodily indisposition, he is gone to receive the reward of his labours. But those to whom he was more intimately known will find it difficult to suppress a sentiment of sorrow and disappointment, that the great endowments of his mind, and the benevolent dictates of his heart, had not an opportunity of exerting themselves on a still wider scale. Had he, whilst in the vigour of his powers, been called to take an active part in general and national concerns, it is impossible to say what might not have been effected by his fervid eloquence, his undaunted firmness and his earnest desire to promote the general happiness. But these regrets are vain and fruitless. A cold, a narrow, and a short-sighted policy, has infused itself throughout the country. A spirit of hatred, of retaliation, and of revenge, has superseded the common feelings of humanity, and too often broken down the boundaries of right and justice: and the effect of these, under the wise constitution of the moral world, have already been severely visited upon ourselves. These evils were beyond his power to remedy; and an apprehension of that decline of public virtue, and that progress of corruption, which must finally end in disgrace and ruin, occasioned him many moments of solicitude and regret.

True excellence is always the more highly esteemed as it is the more nearly approached and the more intimately known, and notwithstanding the respect paid to his acknowledged merits in public life, it was in the social circle, and in the society of his family and friends, that his character appeared in it's most favourable aspect. On these occasions it was impossible not to be struck with that soul of benevolence which disclosed itself in every word and look, and with that simplicity of manner which indicated that he had not a thought to conceal. As his views were extensive, and his experience considerable, so the tenor of his conversation was always instructive, and it may most truly be said of him, that a word scarcely ever escaped his lips that was not directed to some benevolent purpose, to impart pleasure, to communicate knowledge or to do good. His person and appearance were strikingly impressive, and conciliated attachment, whilst they inspired respect. His manner was peculiarly natural and engaging; and throughout his discourse, the aptitude of his illustrations, and the playfulness of his fancy, always confined within the strictest bounds of propriety and decorum, never failed to delight his hearers.

For a long time the declining state of Mr. Rathbone's health had caused the most serious apprehensions to his friends; but a few months since, his complaints assumed a more alarming form, and he had to struggle with sufferings beyond what generally fall to the lot of humanity. If there be a spectacle on earth more peculiarly deserving of admiration than any other, it is the contemplation

Mrs. Sarah Browne.

of a firm and virtuous mind, rising superior to corporeal sufferings, and shining forth in all its lustre amidst the ruins of its earthly frame. In the last period of the life of Mr. Rathbone, this spectacle was most eminently displayed. The moments that could be spared from actual suffering, were assiduously devoted to the consolation of his affectionate family, and the society of his friends, with whom he conversed on his approaching death, not only with fortitude, but with cheerfulness. The faculties of his mind were unimpaired to the last moment, when without a struggle he resigned his spirit into the hands of his Creator.

"Thrice happy! who the blameless road along
Of honest praise, hath reach'd the vale of death!
Around him, like ministrant cherubs, throng
His better actions; to the parting breath
Singing their blessed requiems; he the while,
Gently reposing on some friendly breast,
Breathes out his benisons; then with a smile
Of soft complacence lays him down to rest,
Calm as the slumbering infant."

His remains were attended to the grave in the burial ground of the Quakers' society, in Liverpool, by a very large concourse of his friends, of all ranks, and of various religious denominations, who voluntarily assembled to pay the last tribute to his virtues, and by whom he will long be held in affectionate remembrance.

Mr. Rathbone married, in the year 1786, the only daughter of Mr. Richard Reynolds, late of Cole-brook Dale, but now of Bristol, who has survived him, and by whom he has left four sons and a daughter to profit by his example, and to revere his memory.

1809, March 13, died at Ditchling, Mrs. SARAH BROWNE, aged 63 years. From her youth she had been a member of the General Baptist connexion, and while living, set an example of resignation and patience seldom equalled, and perhaps never excelled. For more than forty years she had so lost the use of her limbs that she was confined continually to her bed or her chair; nor could she even feed herself. In this state of affliction she would frequently say, "What God wills is best." She was of a cheerful disposition and fond of conversation, though her speech was much affected, so that it was with difficulty she could be understood. Though her body was impaired, her mind did not appear to be affected; and she very much improved it by reading. History and divinity were her chief subjects. She was acquainted with some of the late venerable Mr. Lindsey's writings, and she was one of the many who revered his memory. In her sentiment she was strictly an Unitarian, and was much rejoiced in having the opportunity of reading the New Testament in an improved version. It was a very great difficulty for her to turn over the leaves of a book, yet, as I am informed, she read, in the course of last summer, the whole bible through. Being zealous for the public worship of God, she was generally at meeting on a Sunday, constantly paying a person for drawing her thither. She was of a liberal generous disposition, and would cheerfully contribute towards the expences of religion. She was interred in a family burying-ground at Ditchling on the 17th, and a funeral sermon was preached according to her desire, from Psalm xciv. 19 "In the multitude of my thoughts within me, thy comforts delight my soul." Many were present to pay a tribute of respect to her memory: and her body was committed to the ground in a modest confidence that in the last day she will rise to stand in the congregation of the just.

A. B.

William Britcher.

March 14, 1809, died at Rolvenden, Kent, WILLIAM BRITCHER, in the 20th year of his age. He began to address a public audience during his 16th year, in an engaging manner, and discovered considerable abilities for the ministry. At this early period he was baptized, and became a member of the General Baptist Church at Rolvenden. His mother, a widow, taught a few children to read, and her son among the rest; this was the only instruction he had enjoyed, for he was soon obliged to earn his livelihood. His appearance and acceptance as a public speaker, marked him out as a proper person to be placed on

that very useful Institution, the *General Baptist Education Society*—; and being recommended by Samuel Brent, Esq. of Greenland Dock, he was, in January, 1807, put under the tuition of the Rev. John Evans, Islington. Here he pursued his studies with diligence and attention,—giving proof that he would soon attain a considerable knowledge of the Greek and Latin languages—making himself, at the same time, acquainted with other branches of learning, necessary for the Christian ministry. But alas! the termination of the year proved the termination of his literary career—an accident with his knee, previous to his coming to Islington, had occasioned a painful swelling in the part:—on his return to the country, it grew worse—and ended in amputation. But it was too late—the complaint induced a consumptive habit—and a premature decay of the vital powers, brought him to his grave. He bore the operation, and endured his last illness with amazing fortitude and resignation. He was interred, March 20th, at his own desire, in front of the Meeting-house at Rolvenden, and was carried thither by four ministers. An appropriate Address was delivered at the grave, by Mr. S. Blundell, of Rolvenden, and a suitable Discourse from the pulpit, by Mr. T. Payne, of Burwash, from Luke, xxiii. 28. *Daughters of Jerusalem, weep not for me, &c.* A great company of the friends of the deceased were present, and marks of respectful and affectionate regret were visible in their countenances. His religious sentiments were rational as well as scriptural—and his delivery remarkably placid and easy—he was a warm advocate of the glorious doctrine of Universal Restoration.

Short was *his* journey to the silent tomb,
A path o'ershaded by Affliction's gloom,
With sweet content the darksome vale
he trod,
In meek submission to the will of GOD!

Cranbrook, March 30. S. D.

March 24, died at Norwich, Mr. B. ROE. He was one of those unostentatious and unassuming men, whose virtues and excellencies, though not calculated to dazzle or attract the eyes of the world, deserve to be recorded, and held in long remembrance and deserved estimation. Few men have sustained the important character of Christian, husband and father with a more spotless fame. He was educated in, and long attached to the opinions of Calvinism, and, for many years, he was a member of the society of Independent Dissenters, assembling at the Old Meeting, Norwich. He left that society, with several other of its members, about 20 years ago, on the formation of another Church, founded on the same principles, which was first under the pastoral care of the Rev. Mr. Hart, and of which the Rev. Mr. Severn, (now of Hull) and the Rev. Mr. Parker, (now of Lewes) were successively Pastors. This society afterwards divided, and Mr. Roe, with several other of its members, who had, for some time, doubted the truth of the Calvinistic system, joined the Unitarian Congregation, of which the Rev. P. Houghton, (now of Prince's Street, London) was then minister. Mr. Roe became an Unitarian from a long and attentive examination of the Scriptures, and from the sincerest conviction. Often has the writer of this article heard him express his happiness at the change which had taken place in his religious views; often has he dwelt on the comfort which they inspired, and the animating expectations which they were calculated to awaken and preserve. They were his support while living, and the source of his consolation and hope in the hour of dissolution.

As a husband and father, he was uniformly kind and affectionate. He was tenderly beloved by his children, and sincerely respected by all who knew him. His friends were not numerous, but they were most sincerely attached to him: he endeared them to him by the suavity of his manners, the unaffected goodness of his heart, the candour, openness and liberality of his disposition. He was a sincere and warm friend to civil as well as religious freedom, and, although he was not a noisy or clamorous partisan, yet, the cause of liberty, and the interests of any of its true votaries, always found in him a sure and steady advocate. He was attacked about ten days before his death, by a severe typhus fever, which put a period to his mortal life, in the 64th year of his age. Long will his memory be revered, and long may his example be imitated by his surviving children and friends. E. T.

March 25th, 1809, died, in the 29th year of her age, Mrs. SARAH NAISH, of Romsey. Her death was occasioned by apoplexy. She had been a wife for

Mr. Thomas Tripp.

the short period only of seven months; her husband has sustained an irreparable loss. Her conduct proved that her breast was the seat of real piety. It may be said, that the wedding garment was scarcely taken off, when the shroud was put on. When health, youth and vigour are called to quit this mortal state, it naturally excites sympathy: but seldom has there been such a general sensation as on the present occasion, both in the town where she lived, and among a numerous circle of friends and acquaintance.

Romsey, April 17, 1809.

Lately died, Mr. THOMAS TRIPP, of Lowestoff. The manner in which he was attended to his grave, is one testimony of the high esteem in which he was held. More than three fourths of the population of the town accompanied him, not influenced by idle curiosity, but by a sincere attachment to the virtues he had for Sixty-five years displayed amongst them. The rich and the poor, the advocate for an established creed, and the Sectarian of each class, united to express their regret for one, whose piety, integrity and benevolence had proved him to be the friend of every sincere Christian, and the helper of every brother in distress, whether jew or gentile, bond or free. Mr. Tripp was educated as a member of the Church of England. When young, the Methodists were beginning to spread their tenets, and were every where spoken against. This did not discourage Mr. Tripp from hearing and judging for himself. The consequence was a full conviction of his duty to promote the Wesleyan system. His change of opinion exposed him to great insult, and his desire to give to others the reason of his own hope, subjected him to persecution; and more than once to the hazard of his life. The gentleness of his manners, and the genuine philanthropy he possessed, induced others to join his cause, and, though beginning with himself, he has lived to see a very large and respectable society of methodists formed in his native town, and himself a generous contributor to the rebuilding and enlarging of their place, within these few years. His circumstances in early life were limited—his own labour was his only support. By integrity he gained friends, and was a striking proof, that godliness has gain in hand as well as in store. As wealth increased, his benevolence enlarged, and there has not for years been a charitable

Mrs. Ansilla Barton.

Institution formed, or a subject of distress presented to Mr. Tripp, to which he has not been a ready and liberal contributor. The manner of his gift greatly heightened the favour. He seemed, himself, to be the person obliged. Though frequently imposed upon by characters unworthy of his bounty, his reply to those who recommended caution in his beneficence was striking: "I thought I was doing my duty, but, if I have been mistaken once, I must not suspect others who may deserve relief; perhaps the very imposition that has been practised, may some time do good." Mr. Tripp had not enjoyed the benefits of education, but he was peculiarly anxious to communicate them to others. He proved by his conduct, that morals are not difficult to be understood, and that the practice of purity of life, and forbearance to enemies, are the best means to conciliate the regard of the thoughtless, and obtain the reverence of the good of all classes in society. An appropriate Funeral Sermon was preached for him on the evening of interment, by one of the methodist ministers belonging to that district, to an auditory the most crowded, the most attentive, and most indicative of the general esteem in which their departed brother was held. On the Sunday following, in consequence of his own place being unable to contain the auditory disposed to attend on the occasion, the Committee of the Methodist Chapel in Lowestoff, requested the Rev. M. Maurice to use their place, when he delivered a Sermon to one of the largest Congregations ever witnessed in the town, on the private, social and public excellencies of Mr. Tripp.

April 5th, 1809, Mrs. ANSILLA BARTON, wife of Mr. Samuel Barton, of Bishopsgate-street. She had been long and severely tried by bodily affliction, which she bore as became a Christian. Her virtues were many and great, but never ostentatious. She was beloved most by those that knew her best. Her family deplore her loss with a degree of sorrow, which nothing but the consolations of Christianity can alleviate. May her children, who cannot fail to cherish her memory, copy her excellence!——Public notice was taken of the death of this useful and valuable lady, on Sunday morning, the 6th inst. at the Gravel-Pit Meeting, Hackney, where she had been accustomed to worship the One God,

INTELLIGENCE.

UNITARIAN BOOK SOCIETY.

The anniversary of this Society was held on Thursday, the 20th instant, at the City of London Tavern, Bishopsgate Street. The company was numerous; about 70 persons sat down to dinner. The chair was ably filled by Ebenezer Johnston, esq. the treasurer. Besides the usual sentiments, there were given from the chair the following, which drew forth some conversation and friendly discussion; viz. *the intended cheap Tract Society, and Mr. Wyvill's proposed petition to Parliament for the abolition of all penal statutes, relative to religious opinions.* The Rev. Jere. Joyce, the secretary, informed the company, that the society was in a more flourishing condition than in any period since its institution, and that *seventeen members* had been added in the last year; though it created not an unpleasant surprise in the meeting to hear from him, that the number of members in this society is less than that in the *Western*. The portrait of Mr. Belsham, painted and engraved by order of the society at the last anniversary, was, we observed, exhibited in the room.

VISIT OF THE PRINCES TO THE SYNAGOGUE.

Beneath, the reader will find, extracted from the public papers, an account of a royal visit to the synagogue, on Friday the 14th instant, on occasion, we believe, of some grand ceremonies performed at the commencement of one of the Jewish feasts. The account is not always intelligible; in some particulars it may be incorrect. It is worth preserving, however, as a proof at once of the extended toleration of the times, and of the readiness of the people of the Jews to employ the most nauseous flattery, when it suits their purpose. Let not the English Jews any more revile their French brethren for their extravagant eulogiums on Napoleon, and their application of the scriptures to him. His brilliant actions and his splendid munificence may dazzle the eyes of his subjects, especially of those who are but lately recovered from the house of bondage, and prevent their perceiving the dark parts of his character; but what excuse can be offered for parodying scripture and shouting HALLELUJAHS in honour of "the Dukes of Cambridge, Sussex, and Cumberland!!"——It is worthy of notice, that the newspapers announced that the DUKE OF YORK was invited to this religious comedy. He had sufficient good sense to stay away, and not to raise public indignation against the Jews, by suffering them to appear publicly, at such a time, as his friends. But there can be no doubt that the parody of scripture and the Hallelujahs were composed under an expectation of the Duke of York's being present, to hear them and to be cheered by them.

The parody we allude to is on the conclusion of the 24th Psalm. Pity that the Psalm itself had not been sung on the entrance of the princes. We should have liked to have heard them, with the Duke of York at their head, greeted as they made their appearance, with the 3d and 4th verses: *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?* HE THAT HATH CLEAN HANDS AND A PURE HEART; WHO HATH NOT LIFT UP HIS SOUL UNTO VANITY, NOR SWORN DECEITFULLY.

We make not these remarks from disrespect of the Jews. We venerate that people as the oldest body of Unitarians in the nation and in the world; and we are grieved when they do not reverence themselves. The more serious part of them must be offended at the prostitution of their worship to temporal objects. To them, and to their brethren in general, we would recommend the resolution of Elihu, in the book of Job, ch. xxxii. vs. 21, 22. *Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles, for in so doing my Maker would take me away.*

"On Friday, at half past six o'clock, the Dukes of Cambridge, Sussex, and Cumberland, attended the Great Synagogue, in Duke's Place, to witness the Hebrew form of worship. The preparation made to receive the princes,

evinced the loyalty of the Jewish people, and the spectacle presented upon the occasion was magnificent and solemn. Duke's-place was crowded by persons of every description, and the interference of the city-marshal, with his attendants, was necessary to preserve order. At five o'clock, the commitee, composed of ten gentlemen, and the elders of the synagogue, took their seats. They were attended by their functionaries, bearing white wands, in proper habits, and a red sash over their shoulder. The doors were then opened, and the congregation walked orderly in. The interior of the synagogue displayed a very superb appearance. The seats on each side were raised, and the pulpit in the centre was adorned by crimson and gold. A space between the pulpit and the ark was appropriated to the royal dukes and the nobility, who stood upon a rich platform, with four beautiful Egyptian chairs and stands, for the books, flowers, &c. The ark was also superbly ornamented. A crimson curtain, embroidered with gold, hung before it, and the light of an Egyptian lamp added to the solemnity of the scene. The synagogue was brilliantly illuminated by chandeliers. The high priest rabbi (Hirschel) in his sacerdotal habit, displayed unusual magnificence; he was dressed in a robe of white satin of considerable value, ordered for him expressly by Abraham Goldsmid, Esq. The royal dukes arrived in the carriage of Mr. Goldsmid, and their own carriages followed with several ladies of distinction. They were conducted to the synagogue by Messrs. Goldsmid, Ellison, Cohen, &c. During their entrance, the following introduction commenced with a grand chorus:

Open wide the gates for the princely
train,
The heav'n-blest offspring of our king!!

The following Hebrew hymn was then sung:

ODE.

Thou world's great regent, Lord of all!
Thy strength unto our king be giv'n;
His days prolong; his foes appal;
His throne fix firmly under heav'n.
Ever may he his foes subdue,
And clothe with shame his enemies;
His days shall virtue, blooming view,
His faith, the world shall tranquillise.

CHORUS.

Awake! O Israel's house, arise!
Our princes' presence your delight;
Thus honour'd here, all shall unite
In praise resounding to the skies.—Hallelujah!
Raise, raise the voice; let congregations
sing,
With elevated shout, Long live the
king.
Hallelujah! Amen.

After the royal party had taken their seats with Admiral Colpoys, Waldegrave, and several aldermen, the Hebrew prayer for the royal family commenced, as it is usually read on sabbaths and festivals.

The singing was excellent, and the royal dukes appeared much gratified by the choruses. When the ark was opened to take out the five books of Moses, the princes were conducted by Mr. Goldsmid to view the interior, at which they expressed great satisfaction, the structure being grand and beautiful. The high priest, in honour of the royal dukes, made an offering to the charity of fifty guineas, and the ceremony throughout was extremely interesting. The galleries were crowded with beautiful Jewesses, who attracted much of the attention of the royal party. After the service, the princes went to the mansion of Mr. A. Goldsmid, where a grand entertainment was prepared, which was followed by a concert.

A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN APRIL, 1809.

1. *Select List.*

General Redemption the only Proper Basis of General Benevolence; a Letter addressed to Robert Hawker, D. D. Vicar of Charles, Plymouth. Suggested by his Defence of the London Female Penitentiary, recently established in the vicinity of Islington. By John Evans, A. M. 8vo. 1s. 6d.

Mortality Improved with regard to its Consequences. A Funeral Sermon, on Occasion of the deaths of Mrs. Elizabeth Maullin, and her daughter-in-law, Mrs. Elizabeth Whitehouse, delivered

at Cosely, in Staffordshire, December 11, 1808. By Richard Fry. 8vo.

Exercises in Religious Knowledge: for the Instruction of Young Persons. By Mrs. Elizabeth Hamilton. 2s.

2. *Publications relating to the Fast Day.*

Consideration Enforced: in a Sermon delivered at Stoke Newington, in the Forenoon, and at St. Bennett Gracechurch, in the Evening, of Wednesday, February 8, 1809. By George Gaskin, D. D. Rector of both places. 8vo.

A Discourse preached in the Episcopal Chapel, Cowgate, Edinburgh, February 9, 1809. By Archibald Allison, L. L. B. Prebendary of Sarum, and Senior Minister of that Chapel. 1s.

A Sermon on the Prevailing Corruptions of the Age; preached in the Parish Church of Fulham. By W. Potchett, Domestic Chaplain to the Lord Bishop of London. 1s.

Christian Patriotism; a Fast Sermon. By Johnson Grant, A. M. Curate of St. Pancras. 1s. 6d.

3. *Sermons in Volumes.*

A Series of Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morehead, A. M. 8vo. 9s.

Paganism and Christianity compared, in a Course of Lectures to the King's Scholars at Westminster, in the years 1806-7-8. By John Ireland, D. D. Prebendary and Sub-Dean of Westminster. 8vo. 10s. 6d.

4. *Single Sermons.*

The Star in the *East;* a Sermon delivered in the Parish Church of St. James, Bristol, on Sunday, February 26, 1809, for the Benefit of "The Society for Missions to Africa and the East." By the Rev. Claudius Buchanan, L. L. D. from India. 1s. 6d. or 2s. stitched.

Youth Admonished to Submit to the Guidance of God; a Sermon preached at Hull, January 8, 1809. By George Payne, A. M.

Christ Exalted and Gentiles Saved; a Sermon at Salem Chapel, Reading. By T. Wood. 1s. 6d.

5. *Controversy.*

The Constancy of Israel. An Unprejudiced Illustration of some of the most Important Texts of the Bible; or a Polemical, Critical, and Theological Reply to a Public Letter by Lord Crawfurd, addressed to the Hebrew Nation. Written, without Prejudice, by Solomon Bennett, native of Poland, and professing the Arts in London. 8vo.

Reflections on the Appointment of Dr. Milner as the Political Agent of the Roman Catholic Clergy of Ireland. By the Rev. T. Elrington, D. D. 2s.

The Clergy of the Church of England Truly Ordained. By the Same. 4s.

A Letter from a Country Clergyman to his Parishioners; in which are considered a few of the Arguments and Practices of some of the Modern Dissenters. By John Nance, M. A. Fellow of Worcester College, Oxford. 1s. 6d.

Memoirs of the King's Supremacy, and of the Rise, Progress, and Results of the Supremacy of the Pope in different Ages and Nations, so far as Relates to Civil Affairs. By Thomas Brooke Clarke, D. D. 8vo. 10s. 6d.

Letters to the Rev. G. S. Faber, on his Interpretation of the Language of St. Paul, as to the Man of Sin. By the Rev. N. Nisbet. 1s.

The Grounds on which the Church of England separated from the Church of Rome re-considered, in a View of the Romish Doctrine of the Eucharist; with an Explanation of the Ante-penultimate Answer in the Church Catechism. By Shute, Bishop of Durham. 1s.

6. *Miscellaneous.*

Commutation of Tithes in Ireland Injurious to the Church and also to the Poor. 1s. 6d.

An Essay on Humanity to Animals. By Thomas Young, A. M. abridged. 1s. 6d.

The Indagator; or the Lawfulness and Unlawfulness of Defensive and Offensive War considered: by which the True Warriors are contradistinguished from the Pagan Heroes, adapted to the present Times. By Sparkes Molitor. 8vo.

A short Account of the Rise, and Progress of Religion, in the Village of Woburn, Bucks; with a Poem, entitled "The Blessings of Woburn." By T. English. 8vo. 1s. 6d.

Thoughts and Remarks on Establishing an Institution for the Support and Education of Unportioned respectable Females. By the Author of the Stepmother. Crown 8vo.

Considerations addressed to a Young Gentleman, on some Trials of Principle and Character, which may arise in the Course of his Ministry. By Stevenson Macgill, D. D. Minister of the Trone Church of Glasgow. 12mo. 4s.

The Alexandrian School; or a Narrative of the First Christian Profession in Alexandria, with Observations on the influence they still maintain over the

Established Church. By Mr. Jerningham. 2s.

TREATISES on the SEVENTY YEARS' CAPTIVITY of the JEWS, foretold by Jeremiah; and particularly on the Seventy Weeks Prophecy of Daniel, the Truth of which is at last Demonstrated. With some Remarks on a different Subject of Scripture. By the Rev. S. SHOROLD, Rector of Kencot, Oxon. 2s.

7. *New Editions.*

A Discourse preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at his Visitation at Danbury, on Tuesday, July 8, 1806. By Francis Stone, M. A. F. S. A. Rector of Cold Norton. 4th Edition, 1s 6d.

Theological Dissertations, by John Erskine, D. D. late one of the Ministers of Edinburgh, *Second Edition*, corrected, To which is prefixed an Account of the Author, by Thomas Davidson, D. D. Portrait, 12mo. 4s. 6d.

Reflections on the Books of the Holy Scripture, to Establish the Truth of the Christian Religion. By Peter Allix, D. D. Printed from the Corrected Copy of the Bishop of Llandaff. 8vo. 10s. 6d.

An Inquiry into the Secondary Causes which Mr. Gibbon has assigned for the Rapid Growth of Christianity. By the Honourable Sir David Dalrymple, Bart. One of the Judges of the Courts of Session and Justiciary. To which is now prefixed, a Brief Memoir of the Life and Writings of the Author. 12mo. 4s. extra boards.

Sentimental Beauties from the Writings of the late Dr. Blair; alphabetically arranged. With a Copious Account of the Life and Writings of the Author. A New Edition, with Additions. By W. H. Reid. 4s.

NOTICES.

UNITARIAN FUND.

The ANNUAL MEETING of this Society will be holden, according to custom, on the Wednesday in the Whitsun-week; viz. May 24th, 1809. The religious service will be carried on at Parliament Court Chapel, (Mr. Vidler's) Artillery Lane, Bishopsgate Street; to begin at eleven o'clock. The Sermon to the Society will be preached by the Rev. Thomas Rees, minister of Newington Green. A public collection will be made on behalf of the Fund.

After service, the Society will proceed to their yearly business, receiving the *Fifth Report of the Committee*, choosing officers for the ensuing year, &c.

At half-past three o'clock the members and friends of the Society will dine together at the LONDON TAVERN, Bishopsgate Street. It is found necessary to remove from the former place of meeting, it not being spacious enough to accommodate the company which assembled last year, and it being hoped that the company on this occasion will increase rather than diminish every year. Notices and tickets will be sent to all the subscribers, within reach of the two-penny and three-penny post; other persons meaning to favour the Society with their presence, are requested to apply for tickets to the treasurer; or secretary; or the stewards Mr. William Titford, Union Street, Spitalfields; Mr. Thomas Freeman, Dyer's Court, Aldermanbury; and Mr. David Eaton, 187, High Holborn.——The price of the tickets is SIX SHILLINGS ——Subscribers and friends from the *country* who mean to be present, are requested to signify the same to some one of the gentlemen above-mentioned, that the dinner may be ordered accordingly.

CHEAP TRACT SOCIETY.—More than fifty persons having sent in their names to the Editor as subscribers to the Society proposed above, he announces with pleasure that a public meeting will be held on Monday, *the eighth of May*, at the *King's Head Tavern, in the Poultry, at six o'clock in the evening*, to consider of some resolutions to serve as the basis of the Institution. To this meeting all those that have given their names, residing in and near the metropolis, will be summoned by letter; and all other persons are hereby invited who wish to forward the object. The general design is to furnish moral and religious Tracts, practical in their tendency, yet rational in their principles, for the instruction of the poor; by their plainness suited to the understandings, and by their cheapness to the means, of mechanics and husbandmen. It is thought that much good may be done in an economical way; that by the distribution, especially by the sale of small publications, many converts may be made to Christian morality, and many Christians may be built up in their virtuous habits. At least, the experiment is worth trying, and those that are least sanguine as to the result must wish success to the object.

N. B. The Editor is happy to acknowledge the receipt of the packet from M. H. containing a bank of England *Five*

Pounds Note, and a delightful story, to be enrolled amongst the Tracts, entitled "William's Return; or, Good News for Cottagers." The example of our *female* correspondent will, we trust, prevail upon other ladies to employ their talents and their pens in a similar manner.

CORRESPONDENCE.

Although we have given 12 pages more in the present number than our usual quantity of letter-press, we are again obliged to apologize for the non-appearance of several articles that were promised: we trust that our Correspondents will indulge us with their patience, and that our readers will, on perusing the number, feel no dissatisfaction on account of what is omitted.

A friend has favoured us with the copy of a long letter of Dr. Watts's, hitherto unpublished, to Mr. Stogdon (whose memoirs we have lately laid before our readers), on the subject of the Trinity. This interesting and valuable document shall be inserted in our next, as an accompaniment to the "Supplement to the Memoirs of Mr. Stogdon," by the author of the Memoirs, which will also appear in the same number.

From another friend and correspondent, the Rev. Dr. Toulmin, we have received a copy of "Queries relative to Religious Liberty and Church Establishments," submitted to the candour of Robert Robinson of Cambridge, by Dean Tucker, with a letter of Mr. Robinson's on the occasion, and two other letters on different occasions, all originals. As some of our readers will be naturally impatient for these communications, it is designed to give them, if possible, in the M. Repos. for *June*.

The following communications are intended for publication:—Verses addressed to the Querist, M. Repos. for March, p. 141; Lines occasioned by the death of W. Britcher; Poetical Tribute to the memory of Miss Finch; Continuation of the Dissertation on the Existence of the Devil; Mr. Allchin, on the compatibility of the necessity of pain and evil with the Almighty Power of God; Unitarianism proved, and Trinitarianism refuted, &c. a second letter by Crito; W's argument against praying to Christ; Anecdote to shew that Unitarianism is adapted to the unlearned.

The query of "Q. in a Corner" is under consideration; the Editor is obliged by his "Private Confidential Hint." Juvenis's Allegory is pretty, but he must prune the luxuriance of his style before he appears in public. The anecdote related by J. N. is certainly more striking in his way of relating it than in ours, but it is of too little importance to be again submitted to our readers.